

# THE CHRISTIAN REMEMBRANCER.

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## SCRIPTURE CRITICISM.

*Examination of a Discourse upon the Miracles of the New Testament, by C. F. Ammon, prefixed to Ernesti's Institutio Interpretis Novi Testamenti. Lips. 1809.*

THE work of Ernesti, intitled "Institutio Interpretis Novi Testamenti," is too generally known to require any observation. To the fifth edition of that work many additional annotations are annexed, and there is also prefixed a Dissertation on the interpretation of the miraculous relations of the New Testament, designed by the editor, C. F. Ammon, for the use of students in theology. As the work in this form is likely to fall into the hands of young men, and can hardly fail of misleading their judgments, and tempting them to doubt where there is no occasion to doubt, it may be useful to exhibit the rules which the author lays down, and to offer some comments on the passages to which the author refers in illustration of those rules.

In the judgment of this writer many things occur in the first history of Christianity, which are thought (*putantur*) to deviate from the common order of nature, and are therefore reputed miracles, from the proneness of all men to overlook the ordinary causes of events, and especially of pious persons to refer every thing which is done to the presence and interposition of the

Deity. He conceives it to be the office of an interpreter to investigate the meaning of his author, and not merely to translate or explain his words, without assigning his reasons for the sense in which he interprets them. In the interpretation of miracles he recommends the following rules.

"1. Let the interpreter study with exactness the grammatical construction, so as not to impute to single words or phrases a false or ambiguous meaning, and from thence deduce a miracle foreign to the mind and sense of the author."

Under this rule we are taught, that in Matt. viii. 3. the leper was not *cleansed* but only *pronounced to be clean*, for in those times not only the priests but the doctors also had the power of judging of the cause of leprosy and of restoring the leper, who had on account of his disease been separated from the congregation. Be it so: but it was for this purpose, as we read in the following verse, that our Lord actually referred the leper whom he had already cleansed to the judgment of the priests: and on reference to the Levitical law, the ritual will be found to relate to one who had been cleansed from his leprosy, (*τῷ κληρονομῶν*, say the LXX.) whom the priest, on being satisfied with the proof of his recovery, was to restore to the congregation.

A second instance of this rule is Matt. xiv. 26. and we are informed, that Jesus did not *walk upon the*

sea as upon dry land, but that he walked through the water where it was shallow, and that he pushed off the boat which was stranded, and afterwards swam. For the last part of the interpretation we are referred to v. 29. which, as may be supposed, is quite irrelevant. The ground of the interpretation is, that *περπατιν επι της θαλασσης* is equivalent to *επιβαιναι της θαλασσης*, and corresponds with the original Hebrew in Gen. vii. 18. which however describes the flowing of the water *over* the earth, and in Psalm civ. 26. which refers to the passage of ships through the sea, *upon*, or *over*, which they may with equal propriety be said to sail. The words used by the LXX. in the translation of Psalm civ. 26. and by the author of the Book of Wisdom, v. 10. are *διαπορευομαι*, and *διερχομαι*, neither of which is synonymous with *περπατιν*, or *επιβαιναι*, and therefore the quotations are inapplicable. In answer to this vain pretence of learning, we return to the simple language of the Evangelist, who says, that the boat was in the middle of the sea; that the disciples were troubled on seeing Jesus walk upon the sea, and therefore supposed him to be a spirit; that Peter upon his own proposal, and at the invitation of his Master, also attempted to walk upon the waves; (*επι τα υδατα*) that having made the attempt he began to sink; and that when Jesus came into the boat, they worshipped him, and acknowledged him to be the Son of God, according to their usual practice upon the performance of any miracle. Of our Lord's pushing the boat, and of his swimming, and of the shallow waters, the Evangelist says nothing: these are the dreams of C. J. Ammon, as he calls Jerome's belief, that Jesus walked. In both of these instances he hath completely misinterpreted the Evangelist, by the very practice of which he warns the interpreter, "*singulis vocibus vel loquendi formulis, falsum sive ambiguum sensum subterniens.*"

"2. The interpreter should not, through a reliance upon the authority of others, strengthen their inveterate errors and prejudices by his judgment."

On Matt. viii. 28. the torments of the Demoniac are attributed to the prevailing idea of the Devil, and it is said that the patient recovered, "*non tam medicis quam psychologicis remediis usus,*" but we are not told, by whom these spiritual remedies were administered. The Evangelists speak of the word, which Jesus spake, and of the consternation and terror of the people who were witnesses of the cure.

On John xix. 34. it is contended, that the spear did not pierce but only strike the side of Jesus. This is a mere gratuitous assumption, utterly unsupported by the real meaning of the word (See Schleusner's Lexicon, under *νυττω*;) which it vainly attempts to interpret, and immediately contradicted by the record, that there came out blood and water, and by the invitation to the convicted Thomas, to thrust his finger into the side of his Master.—Compare also Rev. i. 8.

On Luke xii. 40. we learn that the feet of Jesus were *not* pierced with the nails, for according to approved writers the feet of malefactors, and sometimes the hands also, were fastened with ropes. It is written, however, by an unexceptionable witness, that Jesus shewed both his hands and his feet to Thomas, as if they both bore the same marks of his identity. Inveterate errors are bad; and in what respect are fanciful conjectures to be preferred? See the next rule.

"3. The interpreter should beware of bold and frivolous conjectures, by which the sacred narrative is deformed and turned into old wives' fables, after the example of BAHRDT and WOOLSTON; and should have prudence to preserve the grand miracles of the New Testament uncontaminated by preposterous imaginations, and the wisdom not to pretend to knowledge in matters of which he is ignorant."

The German theology would be

more valuable, if this rule were attentively observed.

"4. Look to such occurrences in the narrative, as offer ground of reasonable conjecture, and insinuate a natural concatenation of causes."

Examples.—John ii. 3. 8. When Mary at the marriage of Cana remarked to Jesus: "They have no wine:" she spoke under a presentiment of the liberality which Jesus was disposed to exercise towards the bridegroom. Whatever might be the thoughts of Mary, the answer of Jesus bears evident allusion to a miraculous operation. Again it is said, that the words, "Draw out now," have a peculiar sense, and that it is not the water, with which the water pots were filled, but the water poured out of them, which was made wine, or rather a mixture of wine and water. If wine was produced in any shape and in any quantity, there is a justification of the record of the beginning of miracles, when Jesus manifested forth his glory, and his disciples believed in him.

Another instance is John v. 14. where Jesus says to the man, whom he had cured at the pool of Bethesda, "Sin no more, lest a worse thing happen unto thee." The interpretation of this speech is, that the man was no more to be a mendicant: "*susplicari fas est, hominem mendicitati, e qua vitæ alimenta et quæstum petierat, invitum licet, ereptum, et auctoritate Jesu ad meliorem frugem revocatum esse.*" And what has this to do with the interpretation of miracles?

(5.) "The interpreter should allege the causes, which the Sacred Writer has omitted."

Thus in the miracle of the loaves and fishes, it is said to be "rightly observed," that not all the people were without food, for as they were proceeding to celebrate the passover at Jerusalem, they would naturally have provisions with them: and therefore Jesus did only distribute to those who were nearest to himself,

for the purpose of exciting the liberality of others. In behalf of this interpretation, it is contended, that the rapid distribution of the food will otherwise be a second miracle? But was not the multiplication of the fragments also a miracle? and did not the twelve so far from supposing, that the multitudes were provided, desire that they might be sent away to *buy* themselves victuals, and did not our Saviour afterwards refer to the five loaves of the five thousand, and to the seven loaves of the four thousand? And is it probable, that he would have made this appeal, if a part, a small part only of the multitude had partaken of the food, which he provided?

(6.) "To the grammatical or literal force of separate words and phrases, is to be added the historical sense, collected from the religion, philosophy, superstition, and civil and domestic manners of the people."

Thus the new tongues, which our Lord promised, (Mark xvi. 17.) and the other tongues with which the Apostles spake, (Acts ii. 4.) are to be interpreted of prayer and the public offices of religion, in other languages besides the Hebrew, to which alone the Jews had been previously accustomed. The fiery appearance, also, which accompanied the gift of tongues, is to be attributed to the Jewish recollections of the circumstances of awful grandeur under which the Law was delivered. That something, however, far exceeding the use of a new language in the public congregations is meant, is plain from the accord, that others besides Hebrews received this gift, (Acts x. 46.) and from the argument of St. Paul concerning the miraculous operations of the Holy Spirit, in which he places together the gifts of healing and speaking with tongues. (1 Cor. xii. 10. 30.)

(7.) "Miraculous effects are sometimes to be collected from the manifest superstition, fear, and terror of the sick; as miracles are attributed to Vespasian by Tacitus and Suetonius."

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Paley, if we mistake not, has for ever invalidated the force of this comparison. By this rule are to be interpreted the cure of the woman with the bloody issue, and those recorded in Acts v. 15. xvi. 18. xix. 12. xiii. 12. And if this rule be admitted at all, why should any case be excepted, in which the patient made his own application, or knew that any application was made in his behalf?

"Lastly, And that there may be no reserve, let it be contended, that a distinction should be made between the fact and the narrative."

It is maintained in the true spirit of the German school, that the Apostles were brought up in Jewish prejudices; that the Evangelists Luke and Mark, wrote upon the authority of others, and that the Acts were compiled from various sources; that even our Lord himself, before he entered upon his office, contended with various difficulties, called his temptation, which is differently described by Matthew and Luke, and for which no room is left by St. John; that there was no such place as the pool of Bethesda in the ancient Jerusalem; that the history of the woman taken in adultery, is contrary to the practices of the Jews; that many circumstances may be ascribed to a desire of the writer to adorn his narrative; and that the death of Sapphira soon after that of Ananias, was assigned to the judgment of the Apostles, in accommodation to the notion of the Essenes.

It is time to release the reader from these solemn triflings, these fanciful perversions of the truth and simplicity of the Scriptural History. In the words of C. F. Ammon himself:

"Monendi sunt tirones, ut hanc viam prudenter et haud sine urgente necessitate ingrediantur; aspera enim est atque salubrosa, scrupulorumque plena, ad quos vel eantissimus interpres facile offendat."

Whether in the concluding sentence the author means to claim to himself the merit of being a most cautious and discreet interpreter, or to acknowledge the facility of falling into error, is a doubtful point; but it is an occasion of painful reflexion, that such remarks as those, which have been produced, should be attached to a work of established character, and thus obtain a circulation, to which their own merit does not entitle them. The rules of interpretation proposed by C. F. Ammon can lead the incautious student to nothing but doubt and unbelief, and general unconcern for religious truth: and although the fallacy is obvious, and eventually tends, like all other heresy, to the confirmation of the faith, there are many young, uninformed, and superficial readers, who will be confounded by the writer's confidence, and perplexed by his sophistry, when the means of refutation are not at hand. To proscribe the circulation of any book is, or is thought to be, illiberal and suspicious, and it requires more of religious vigilance than belongs to the present day, to correct by suitable notes of sound English divinity, the tendency of the mischievous volumes which issue from the schools of the continent. It may, nevertheless, contribute in some degree to correct the growing taste for German theology, which is excited by the exertions of *Griesbach* and *Schleusner*, to exhibit from time to time some specimens of its evil and its good, and thus to take advantage of the laborious industry of its professors, and at the same time to furnish an antidote to their pernicious sophistry.

*To the Editor of the Remembrancer.*

Sir,

If any caution were necessary, to warn us against a precipitate altera-

tion of the received version of the Scriptures, we should find one in the letter of *Onesimus*, contained in your number for June. He is dissatisfied with the common translation of that precept given by St. Paul to Titus, ταῦτα λάλει, καὶ παρακάλει, καὶ ἰλεγχῃ, μετὰ πάσης ἐπιταγῆς, viz. "these things speak, and exhort, and rebuke, with all authority;" and instead of it, proposes his own version of the passage, "these things speak; and persuade, and convince, with every injunction," i. e. to every injunction add persuasion and argument. He observes that our version, as well as the original, by its punctuation, seems to connect the pronoun ταῦτα with each of the following verbs, λάλει, παρακάλει, ἰλεγχῃ. Does Onesimus then believe that the passage is ever understood thus by any English reader? Would any person, conversant in his native tongue, talk of "exhorting and rebuking *these things*?" He takes pains to establish a distinction in the sentence about which an English reader never doubts.

In the second place παρακαλεῖν is not "to persuade," but "to try to persuade;" "to exhort," *suadere* if you please, but not *persuadere*.

In the third place, ἰλεγχῃ is not inadequately rendered by our translators, "rebuke," in which sense the verb is used by St. Paul, (Tit. i. 13; 1 Tim. v. 20.)

Besides if ἐπιταγή be, as Onesimus supposes, an *injunction*, it would be absurd to talk of using *conviction* or *demonstration* in every *injunction*. In the discharge of his pastoral duties, Titus would be called upon sometimes to exhort, sometimes to rebuke, or refute; but he was not always to do both.

"It is yet more extraordinary," observes Onesimus, "that any translator should have rendered the phrase μετὰ πάσης ἐπιταγῆς, 'with all authority,' intending by 'all,' I suppose, plenary authority."

Onesimus here confounds the dif-

ferent meanings of the word *authority*. "Plenary authority" means "a full power to do a certain thing." "Authority," as used by our translators in this passage, means only an earnest and commanding manner,—with the air of one who has a right to obedience.

Had the apostle intended to express the sense which Onesimus assigns to his words, he would probably have said, ἐν πάσῃ ἐπιταγῇ, or ἐπὶ πάσαις ταῖς ἐπιταγαῖς, not μετὰ πάσης ἐπιταγῆς. There can be little doubt but that the πᾶσα ἐπιταγή of St. Paul, is equivalent to the πᾶσα ἐξουσία of St. Matthew.

Having said thus much in defence of the received version, I will go further, and express my belief, that the very construction, which at present it has not, although Onesimus censures it as if it had, is that which it ought to have, in order to correspond with the original. The pronoun ταῦτα, does in fact refer to all the verbs in the sentence; for it is good Greek to say, παρακαλεῖ ταῦτα, and ἰλεγχῃ ταῦτα, although we do not say in English "exhort" or "rebuke these things." I conceive that the passage might with propriety be rendered thus: "These things speak and enforce by exhortation, and rebuke or refutation, with all authority." The Apostle had before told Titus, that a bishop should be δυνατὸς καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἰλεγχῇ; and then, οὐ δὲ λάλει ἂν πρίν τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

I am, Sir, &c.

Q.

To the Editor of the Remembrancer.

Sir,

PERHAPS you will allow me to state the objections that have suggested themselves to the New Translation of Tit. ii. 15. proposed by your correspondent, Onesimus, in your miscellany for June. He will for-

give me if I hesitate to admit the accuracy of his criticism; or (admitting its accuracy) if I profess myself at a loss to discover its emphasis. The alteration in the punctuation, suggested by your correspondent, appears to me neither warranted by the text, nor an improvement in itself. Not, I think, warranted by the text, as the double insertion of the conjunction *και*, seems clearly to connect *παρακαλει* with the *preceding* as well as the *succeeding* context. Indeed upon the supposition of a semicolon dividing the members of the sentence, the insertion of *και* preceding *παρακαλει*, must be considered unnecessary, not to say ungrammatical. I confess that "these things speak, and exhort, (perhaps *both exhort*) and convince," does not read very harmoniously, or with increased emphasis, in my ears; and I cannot forbear the conviction that the common translation is more natural and equally correct.

Nor do I see the improvement of the proposed emendation. It appears to me to leave the sense much as it found it. At all events, the received version admits of the same interpretation. The Apostle having opened the chapter with an exhortation, "speak thou the things that become sound doctrine," and proceeded to give (so to speak) a form of sound doctrine, that he might hold it fast, (Tit. ii. 10-14.), concludes with inculcating upon the mind of his own son after the common faith, "the necessity of making this summary of Christian doctrine the constant subject of his preaching and exhortation, and bringing it home to conviction."

\* It will be seen that I have ventured to adopt your correspondent's translation of *εργας*. It is a little surprising that the Apostle in the preceding chapter, should have used this word in its two distinct meanings within the compass of four verses. (See Tit. i. 9. 13.)

with all the episcopal authority committed to his trust\*."

I need only add my hearty concurrence with Dean Rennell, as to the general accuracy of the received version. Bps. Horsley and Middleton have expressed themselves nearly in the same language, and to their united suffrages in its favour, perhaps I may be allowed to add the authority of a biblical writer of our own day, whose writings probably are familiar to many of your readers:

"There have been many translations of the Old and New Testament; but the best ever made, take it in the whole, is that in common use, first published A.D. 1611, and commonly called King James's Version, because published by Royal Authority. For accuracy and general fidelity, competent judges allow that this translation greatly exceeds all modern versions, whether English or foreign."

I am, Sir, &c.

G. H.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water." Numb. xxxi. 23.

IN the following extracts the Biblical student cannot fail of being

\* Notwithstanding all that your correspondent has advanced, I am disposed to be tenacious of the received translation of *Επιταγης*. If its root (*επιτασσω*) be a military word, "authority" may be considered a faithful rendering, and the addition of *πας* is not without its emphasis—plenary authority.—I own I am surprized at your correspondent's denial of the use of *πας* in a collective capacity. Instances of this usage are so numerous, that the only difficulty lies in selection. Comp. Matt. vi. 29. xviii. 32. 34. xxviii. 18. John xvi. 13. 2 Cor. ix. 8. Col. i. 9. 11. 1 Tim. i. 13, 16. 2 Tim. iv. 2. Tit. iii. 2. et alio passim.

struck with the allusions to some of the peculiar ceremonies and customs practised by the Jews.

The purifications of the priesthood by water \*;—apparent sanctity attached to those clothed in white raiment †;—reference to the North in the observance of their religious rites ‡;—effusion upon the ears during the sacrifice §;—the sprinkling of blood in various ways ||;—the remarkable manner of killing certain victims by twisting off the head from the neck \*\*;—the offerings of wine as a libation ††;—the necessity of passing through the fire as a part of purification ‡‡;—the additional portion assigned to the priests §§;—the burning the bones |||;—aversion to blood \*\*\*.

The following is an interesting account of the mode of sacrificing, practised by the Caufirs, a singular race of people, distinct from all the known nations of India, inhabiting Caufiristaun, a country situated on the high range of the Hindoo Corsh, or Indian Caucasus. The narrator was a Musselman, of the name of Moollah Nugeeb, who had undertaken the journey at the earnest desire of Mr. Elphinston. The people assemble round a stone, of about four feet high, and in breadth that of a stout man. This was the Imotan, or *holy stone*, and behind it to the North is a wall. This is all the temple. The stone represents Imra, the one and only God. They say this stands for him, but we know not his shape. To the South of the Imotan burns a fire, of a species of

pine, thrown on green, for the purpose of giving a great deal of smoke. A priest stood before the fire, and behind him the worshippers in a row. First water is brought him, with which he washes his hands, and taking some in his right hand throws it three times through the smoke or flame on the Imotan, saying, every time, "Sooch," that is, be pure:—then he throws a handful of water on the sacrifice, usually a goat or a cow, and says "Sooch." Then taking some water, and repeating some words, (meaning do thou accept the sacrifice,) he pours it into the left ear of the sacrifice, which stands on his right. If the animal now turn up his head to heaven, it is a sign of acceptance, and gives great satisfaction; afterwards in the right ear, a third time on its forehead, and a fourth on its back. Each time "Sooch" is once said. Next, throwing in some fuel, he takes a handful of dry wheat flour, and throws it through the fire upon the stone, and this flour they reckon a part of God, and again he throws both hands full of Ghee into the fire, and this is also a portion of God. They do not in either of these ceremonies say "Sooch;" but now the priest says with a loud voice "He!" and, after him, three times the worshippers and he say "He Umuch," that is, accept. This they accompany each time with a gesture. They put their palms expanded on the outside of their knees, and, as they raise them in an extended position, say "He Umuch."

The priest now kills the goat with a knife, and receiving in both hands the blood, allows a little to drop into the fire, and throws the remainder through the fire on the Imotan, and again three "He Umuch." The head is now twisted off to the left, and thrown into the fire, but no "He Umuch." Wine is then brought in a bowl, and the priest dropping a little into the fire throws the rest through it, and three "He Umuch."

\* Numb. viii. 7.

† Rev. iii. 4. &c.

‡ 1 Kings vii. 25.—Psaln xlviii. 2.—Isaiah xiv. 13.—Ezek. xlv. 19.—xlviii. 10.

§ Levit. viii. 23.—xiv. 14.

|| Levit. i. 5.—iv. 5.—v. 9.—xvi. 15.

\*\* Levit. v. 8.

†† Numb. xxviii. 7.

‡‡ Numb. xxxi. 23.—Zech. xiii. 9.

§§ Levit. vii. 9.

||| Ezek. xxiv. 8.

\*\*\* Gen. ix. 4.

The priest now prays—"God ward off the fever from us—increase our stores—kill the Musselmen, (they having a rooted antipathy to all Mahomedans,)—after death admit us into paradise:" and three "He Umuch" are said. The priest now brings forward and places before himself a Pusha, or person possessed by a spirit, who after stretching forward his head into the smoke and shaking it in it, turns up his eyes to heaven, and prays as before. The priest and worshippers say loudly three times "He Umuch." Next each man puts the fingers of each hand together to his mouth and kisses them, next to his eyes, and lastly to his head; then all retire and sit or lie down in one place. They now put the blood of the victim, with a little wine, on the fire, and after it has simmered a little, put in the flesh, which is soon taken out, half raw, and eaten. But if the victim be a cow, it is divided, and each man carries his own home. The priest gets a double share in both cases. During the meal they sip some wine, mixed with a great deal of water, and furnished by the person who gives the victim. The bones are now burnt. Moollah Nugeeb could not recollect whether in all the sacrifices the worshippers face the North. A cow is struck one blow with an axe on the forehead, of which it dies.—*Elphinston's Account of Caubul*, p. 621.

"If a soul sin and commit a trespass against the Lord, he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock. And the priest shall make an atonement for him before the Lord, and it shall be forgiven him, for any thing of all that he hath done in trespassing therein." *Leviticus vi. 6.*

The Indians have amongst them the resemblance of the Jewish sin offering and trespass offering,—for they commonly pull their new killed venison (before they dress it) several times through the smoke, both by way of a sacrifice and to consume the blood, life, or animal spirits of

the beast, which, with them, would be a most horrid abomination to eat. And they sacrifice in the woods the milt, or a large fat piece of the first buck they kill, both in their summer and winter hunt, and frequently the whole carcass. This they offer up, either as a thanksgiving for the recovery of health and for their former success in hunting, or that the divine care and goodness may be still continued to them. When the Hebrews doubted whether they had sinned against any of the Divine precepts, they were obliged by the law to bring to the priest a ram of their flock to be sacrificed, which they called "Ascham." The Indian imitates the Israelite in his religious offerings, according to the circumstances of things. The Hebrew laid his hands on the head of the clean and tame victim, to load it with his sins, when it was to be killed. The Indian religiously chuses that animal which in America comes nearest to the Divine law of sacrifices, according to what God has enabled them. He shoots down a buck, and sacrifices either the whole carcass, or some choice part of it, upon a fire of green wood, to burn away and ascend to Yohewah. Then he purifies himself in water, and believes himself secure from temporary evils. Formerly every hunter observed the very same religious ceremony, but now it is practised only by those who are the most retentive of their old religious mysteries. The Muskojee Indians sacrifice a piece of every deer they kill at their hunting camps, or near home; if the latter, they dip their middle finger in the broth and sprinkle it over the domestic tombs of their dead, to keep them out of the power of evil spirits, according to their mythology, which seems to proceed from a traditional knowledge, though corruption, of the Hebrew law of sprinkling and of blood. The Indians observe another religious custom of the Hebrews in making a peace offering, or sacrifice of grati-



tude, if the Deity in the supposed holy ark is propitious to their campaign against the enemy, and brings them all safe home. If they have lost any in war, they always decline it, because they imagine by some neglect of duty they are impure - then they only mourn their vicious conduct which defiled the ark and thereby occasioned the loss. Like the Israelites they believe their sins are the true cause of all their evils, and that the divinity in their ark will always bless the more religious party with the best success. This is their invariable sentiment, and is the sole reason of their mortifying themselves in so severe a manner when they are out at war, living very scantily even in a buffalo range, under a strict rule, lest by luxury their hearts should grow evil and give them occasion to mourn.—*Adair*, p. 117.

*To the Editor of the Remembrancer.*

Sir,

EVERY friend of pure and undefiled religion must deplore the evils of the sectarian spirit, and wish that it were laid under such wholesome restraint as might be deemed compatible with that jealousy with which Christian liberty is now regarded. That spirit has lately burst forth in many parts of this country, with an unusual degree of frenzy and uproar, in what are called Camp Meetings and Revivals, holden by persons who are vulgarly denominated Ranters. These people are said to have been originally expelled from the society of the Methodists, for holding opinions and doctrines which are too wild even for them: but whether this were really so, is doubtful; as, whatever may have been the cause of division between them, if any took place, they seem now to unite again with no unfriendly aspect. The practice of these Ranters has been to hold their

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meetings, in the open air, in country villages, or in places remote from any village, to which have resorted incredible numbers of people, attracted chiefly by curiosity, by the restless desire of hearing some new thing, and of being spectators of so novel a scene as these extraordinary meetings exhibit. Their devotional exercises consist of preaching, praying, and singing hymns; attended with so much vociferation and clamour, as make them audible to a considerable distance from the place of assembly. Their preaching pretends to be extempore; but is found in fact to be, by those who follow them from place to place, a repetition of what has been said before, as is the case with most extemporaneous preachers; and a repetition even of such vulgar and ludicrous circumstances as have been known to excite laughter in the preacher himself, and those who heard him. The prayers of such illiterate enthusiasts, consisting of violent ejaculations, familiar and repeated invocations of the name of Jesus, rapacious exclamations uttered with such clamour as if heaven were to be opened by their loud speaking, must readily be conceived to be as distant as possible from that humility, sober-mindedness, and lowly adoration of soul and body, which becomes sinful men in their addresses to the throne of Grace. The hymns which they sing, and dispose of by sale in large numbers among those who frequent their meetings, are subjects of public animadversion, being printed and published at Bingham, Notts, under the title of "*Hymns and Spiritual Songs for Camp Meetings and Revivals.*" Like most of the sectarian hymns, they are composed in strains of presumptuous exultation, or indecent and disgusting familiarity, approaching, in some cases to sensuality and blasphemy. They teach an indiscriminate multitude of singers to presume that they shall all be happy, together with some departed

person who is the burden of their song, without any consideration of a future judgment: or that they are already saved, and gone to Christ, while they are in the midst of a sinful and wicked world, and probably contributing, in no small degree, to its wickedness and sin: or that the Methodists, though unmolested, and boasting annually of their increasing numbers, are "suffering with their murdered Lord:" or that a perverse and schismatical generation, flattered by the appellation of "blooming sons of God, are struggling long and hard for heaven:" or they vilify the doctrines of Scripture and the Established Church, putting asunder what Christ himself hath joined together, Baptism and Regeneration; as in the following stanza,

"Were we baptized a thousand times,  
It would be all in vain;  
This cannot wash away our crimes,  
We must be born again."

Of the gross and disgusting familiarity which prevails in these hymns, the following lines will serve as a sufficient specimen:

"I'd sing of my Jesus, and tell of his charms,  
And beg them to bear me to his blessed arms.  
This Jesus in glory appears unto me,  
To heaven, to heaven, I'm gone, I am gone."

"I hold my Saviour in my arms,  
And will not let him go:  
I'm so delighted with his charms,  
No other good I know."

These hymns, offensive and repugnant as in themselves they are to every principle of good taste, sound sense, and true piety, are made still worse by the light and popular tunes to which they are adapted: and that holy name, which should never be mentioned but with the utmost reverence, as "the only name given under heaven whereby men can be saved," is vociferated from the mouths of ignorant enthusiasts with all the levity and familiarity of a common ballad.

After having been occupied in services such as these during the day, and, in some cases, to a late hour, the different parties disperse, making the hills and vallies, in all directions, resound with these wild and presumptuous strains; and at the same time, in some instances, violating the proprieties of decency and modesty, by those gross and rude familiarities which take place between the younger people as they retire from these assemblies.

Assemblies such as these, frequented as they have been by great numbers under the pretence of religion, widen the fatal breach which Schism has already made in our excellent Church; give a new and extraordinary impulse to enthusiasm and fanaticism; unsettle the religious principles of the inhabitants of our villages; withdraw them from their Churches, and alienate them more and more from their proper pastors. It is most distressing to those whose sincere wish and endeavour it is to promote the interests of true religion, to hear men of notoriously bad characters, after having attended these and other schismatical assemblies, speak of themselves as converted men, and fit even to be leaders of others in the work of prayer and religious instruction. This office they arrogantly and rashly assume; and vilifying their regular teachers as unconverted men, and mere moral instructors, who are perpetually inculcating those duties which they have no inclination to perform, they boldly presume that they are the men who are taught by the Spirit, and the only true Gospel Ministers. Thus do ignorance, wickedness, and presumption intrude into that sacred office, in which learning, holiness, and humble devotedness to God are essentially requisite; and the evil consequences, which are every where seen and lamented, are error, division, and confusion in religious concerns.

Witnessing the aggravation of these evils by the ebullition of reli-

gious frenzy in 'the Ranters, and fearful of those effects which might be produced by large and tumultuous assemblies incited by its influence, the friends of true religion anxiously wished that they should be restrained from drawing such multitudes together as follow them from village to village; and in some cases, so far as private influence could interfere, exerted it to prevent such assemblies. But it is surely desirable that the authority of Government also should in some way interpose to prevent the degradation and debasement of that holy religion, which is so essential to the present and future welfare of the nation. It would be no great infringement of that religious liberty, which is asserted with so much jealousy, but which has now degenerated into licentiousness, if that spirit of itinerancy in Schismatics, which nourishes popular curiosity, were laid under some restraint; if the religious teachers among the Ranters, as among their allies the Methodists, were licensed and required to exercise their ministry in some definite place, where they might be known and responsible for their instructions; if no assembly for religious purposes were deemed legal but such as was convened within a licensed place; if in every class and description of seceders, the competency of men to become teachers of religion, in regard both to moral character and learning, were ascertained by some examination before a licence were granted. This would be no more grievous restraint than what the Ministers of the Established Church are subject to; who are all required to undergo a strict examination, before they are admitted to their holy function, and then confined, as to the exercise of it, within certain limits. But regulations such as these, or any others that might be deemed expedient, must be left to the superior wisdom of our civil and ecclesiastical rulers: and they, it is presumed, would perform a ser-

vice most acceptable to every friend of pure and undefiled religion, if they could devise any method of more effectually defending it from the injuries it sustains by the rude assaults of enthusiasm and fanaticism.

Your's, &c.

W. X. Y.

*A Discourse, preached and published by Request of the Vestry and Wardens of St. Michael's Church, and also, of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina, on the occasion of the Death of Bishop Dehon. By Christopher E. Gadsden, Rector of St. Philip's Church.*

"Be thou faithful unto death, and I will give thee a crown of life.—Rev. ii. 10.

"On the last day of his life our departed Bishop was asked—'on what promise of God do you now rest?'—and he replied, 'Be thou faithful unto death, and I will give thee a crown of life.' He said a second time, 'thee' with emphasis, and added, 'there you have it all, the promise and the condition.' It is my intention to lay before you such particulars of his life, as I have been able to collect. To his friends, I know, I shall not be tedious. The facts to be detailed will, I am persuaded, carry to the mind the conviction that his example enforced his precept, and to the heart the chief consolation under the sorrow for his death, that he has received the crown of glory.

"Theodore Dehon, was born in Boston, on the 8th of December, 1776\*, and in early life was remarked for his personal beauty, the index, in his case, of a celestial disposition. Under a good mother he was religiously educated. She regularly, on Sunday evenings, heard her children repeat the catechism—read to them the Holy Scriptures; and, at the appointed seasons, conducted them to the church to be catechised by the minister. In the Latin school of the town he passed seven years, and he has expressed his approba-

\* He departed this life, August 6, 1817, after an illness of six days."

tion of the old English system there adopted, and his affection for his preceptor, (the late Mr. Hunt) who, he remarked, 'loved to teach.' He passed the four succeeding years at Harvard University, and here, as at school, received the first honour of his class\*. For his *alma mater* he retained much affection. He loved to look at her stately walls, and to speak of his college friend†, and of those families in the village whose hospitality had soothed the labours of the student.—He often declared that his happiest days were at that season, in which, with little experience of the depravity of mankind, he had pursuits, associates, and prospects, calculated to awaken all the energies of the mind and heart. While he was pursuing his studies, he engaged in the business of keeping a school, and on the Lord's day officiated as a lay-reader at Cambridge and at Newport. He was, by his own choice, destined from early youth to the sacred office, and was admitted a Deacon and a Priest, by Bishop Baus. He received confirmation from Bishop Seabury, the first consecrated of our Bishops. He accepted the charge of Trinity Church in Newport, Rhode-Island; and, by his uncommon prudence, though he was then only twenty-one years of age, settled some dissensions that had long existed in the Church, and produced a harmony among its members which was never afterwards interrupted‡. He had the unbounded affection of this people. They seemed to watch his every motion, and to consider him as almost more than mortal. They anticipated his wishes. They made every little incident an occasion for some token of kindness. When his health was feeble, they urged him, in summer, to go to the Springs, and in winter, to a Southern climate. This was an important period for us.

"In his first visit to this state in 1803, his health permitted him to officiate only a few times. He was generally admired§;

\* "He was among the youngest, if not the very youngest in his class at College, being less than nineteen years of age when he received his first degree in the Arts."

† "Courteous and benevolent to all, Dr. Dehon admitted only a few to his friendship; and, at College, he appears to have had only one intimate companion—the late Mr. Francis Channing, who was his room mate."

‡ "This is stated nearly in the words of a person, who was a member of his congregation in Newport."

§ "One of the discourses he preached at that time, in our Orphan Asylum, was

and it was observed by one of our Clergy\*, that he should be happy to have that young man Bishop of the Diocese. He was soon after invited to be the Assistant Minister of St. Philip's Church. He had many inducements to accept. The climate was more congenial to his constitution. The society more diversified. The means of improvement better in this metropolis, and the congregation much larger. He resisted these considerations, and remained at Newport. He sought, from the studies and cares of his profession, relaxation in the culture of a little garden, an occupation in which he had delight, and which, let me observe, he relinquished in Carolina, on account of his increased duties to the Church. He had a still higher gratification, in guiding the disposition and the mind of a sister, who, from childhood, was entirely under his superintendence. Many of our citizens were of his congregation in Newport, and some of them, in sickness, sorrow, and death, received his consolation. In the year 1804, the Vestry of St. Philip's again endeavoured to procure the services of Mr. Dehon, and tendered to him the rectorate of that Church, recently vacated. But, though his health was still suffering by the climate of Rhode-Island, he declined this invitation; and, it is believed, subsequently, invitations from Baltimore and New York: having, it appears, formed a resolution that he would remain, as long as a proper regard for life would permit, with his first charge. He gave them his prayers always, and his presence whenever practicable; and, in his last rapid visit to the Northern States, expressed much gratification in an opportunity of seeing them once more, and administering to them the Supper of the Lord. In the year 1808, as a member of the General Convention of the Protestant Episcopal Church, at Baltimore, he distinguished himself by a temperate but steady opposition to the proposal for setting forth additional hymns, a measure which he disapproved as an innovation on the service of the Church. He attracted the particular attention of the venerable Bishop White, who then said, that he hoped to see him on the bench of Bishops. He soon after received the degree of Doctor of Divinity, from the College of New-Jersey; in consequence, as there is reason

from the text—'And behold the babe wept.' He was remarkable for selecting the most striking passages as the texts of his sermons."

\* "The late Rev. Thomas Frost, rector of St. Philip's Church."

to believe, of the ability exhibited on that occasion. In the year 1809, the rectorate of St. Michael's Church, in this city, was tendered to him, and as his ill health very frequently prevented his officiating, and it had become evident, that if he remained at Newport he must die, he determined to visit South-Carolina; and in the course of the winter form his decision as to his future residence. With singular delicacy and candour, he stated to the Vestry, that he felt himself under obligations to the Church of St. Philip, for their esteem, evinced in their having twice invited him to be their Minister, and that, on this account, he would prefer that Church, should it be vacant, and he should conclude to remove. During several months he deliberated seriously on the course which duty called him to pursue. He made it a subject of frequent and anxious prayer, and asked the counsel and the prayers of pious friends. He had the greatest confidence in prayer, particularly in social prayer; and would quote that promise, *'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, who is in Heaven.'* Before, almost, every undertaking—the writing of a sermon, the commencing of a journey, attendance on a society, and a visit of business—he would have recourse to prayer.

“He had for seven years the sole charge of the large congregation of St. Michael's Church. He wished the funds of the Church to accumulate, so that his successor might have an assistant; but he was unwilling that they should be impaired for his accommodation. His labours here were very great. On the Lord's Day, he has been engaged in his duties, with little intermission, for nine or ten hours. He has held morning service, administered the communion, and immediately gone to a sick chamber—come thence to afternoon service, and returning to the sick person, remained with him until nine o'clock at night. How often was he seen at the altar with a body ready to sink, supported by the vigour of an intense devotion! In his sermons he constantly presented to his hearers *'Jesus Christ, and him crucified.'* His first sermon was from the text, *'I am not ashamed of the gospel of Christ,'* and his last from these words, *'We are complete in him.'* He loved to dwell on the nature of the ordinances, on the characters of the Saints commemorated by the Church, and on the excellence of the Liturgy\*, so as to induce his people

to value prayer, and the reading of the Scriptures more, and Sermons less. He thought that the best preaching was that of inspired men, and of our Lord himself, contained in the lessons read in the daily service. He considered the Lord's Supper a great means of increasing the faithful, and would have wished to have it administered every Sunday; and when he became Bishop, he advised the Clergy, in their visits to the vacant parishes, every time to *'set up the altar.'* He thought that in general, more good was to be expected from public prayer, the administration of the sacraments, catechising, and the visits of the Clergy, than from preaching; and, that too many came to Church to hear, not to pray—to gratify taste and curiosity, rather than to humble themselves before God. He believed that they who came to Church from incorrect motives, might be induced, in time, to attend from right motives, and would occasionally allure such persons with a feast of fancy\*, which showed his powers in this way. In his style he preferred the persuasive to the vehement manner, and resembled Bishop Horne, and St. John, (his favourite apostle) rather than Horsley, or the apostles Peter and Paul. His delivery was slow, partly from choice, for he remembered the precept, *'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.'* In prayer he was engaged heart and mind, and succeeded, to a very great degree, in losing sight of the objects around him. In the offices of baptism and the Lord's Supper, his whole deportment was most solemn and affecting. In catechising the little children he had particular pleasure, and was so interesting that their parents liked to be present. In the chamber of sickness and affliction he was often seen, and always a most welcome visitor†. In the day of trouble

was published at the request of the *Society for the advancement of Christianity in Pennsylvania*, by whom it is now circulated as one of the best tracts on that subject. His discourses on Confirmation are, probably, the most complete vindication of that ordinance, to be found in any work.”

“\* This remark will naturally revive a recollection of his sermons from the texts, *'There was a garden, and in it a sepulchre.'* *'Oh that I had the wings of a dove, for then would I fly away and be at rest.'*”

“† It had been a custom among the pious in our community, on the death of a friend, to seclude themselves even from

“\* A discourse of his with this title,

strangers, and the members of other congregations, sought, with avidity, his counsel and consolation. He visited the people of his charge, not as often as he and they wished, but as often as his more important duties would permit. If in this matter he made any distinction, it was in favour of those families in humble life. He was a most patient instructor of the illiterate Africans. He had them at his house frequently while they were preparing for Baptism, and his success in this office, so entirely new to him, was truly surprising. With his brethren of the Clergy, he had now attained the influence of a Bishop. If there was any difference of opinion on Ecclesiastical affairs, they were led to serious deliberation, and this usually terminated in a conviction that he was right, and they were wrong. Under his influence 'the Protestant Episcopal Society, for the advancement of Christianity in South-Carolina' was organized and attained unrivalled prosperity; the harmony of our state convention, too long interrupted, was happily restored, and a general disposition produced in the minds of both the Clergy and the laity, to adhere strictly to the \* rules of our excellent Church, particularly in relation to Baptism, and to the observance of the festivals. I repeat, these important measures were effected, before he was elected Bishop, by the influence of his kind and sensible expostulations.

"In the year 1812, the Convention, by an unanimous vote, elected him our Bishop. Into the views of the pious, in relation to the necessity of this officer, he had heartily entered, but he had sincerely hoped that the choice would not fall on himself. This was probably the most anxious moment of his life. In accepting, said he, there is much responsibility incurred, but there is, perhaps, as much in declining. He was accustomed to look at both sides of every question. He put out of view every consideration but the Church. He saw that this office would locate him in this state,

the public services of the Church, but he succeeded to a great extent in recommending the better example of David, who, under the loss of his child, went to the Temple for consolation."

"He was strict in his compliance with the Rubrics and Canons of the Church, in obedience to his solemn ordination vows, and he thought also, that these regulations contained, in general, the collected wisdom of the pious in many ages, and that the unity and peace of the Church were endangered by a deviation from them."

whereas, if his health should be established, he might return to his native country and near relations. He saw the labours, the privations, the anxieties, and the misconceptions to which he would be exposed in the exercise of this office, so little known in our country. He saw that it would take him from the sphere, endeared to him by natural inclination, by early association and habit, and place him on an elevation afflicting to his diffidence—for to him, as to Addison, honours were burdens. He felt, above all, a most humble conviction of his own imperfection, and insufficiency in himself, for a station of such high trust. He devoted much time to prayer. He read, with particular attention, in the *Epistles* to Timothy and Titus, the qualifications of a Bishop. He frankly stated his difficulties to his brethren of the Clergy. They intreated him to accept, and declared their impression—that Providence seemed to make it his duty. He formed, at this time, two resolutions, should he come into the office of Bishop, that it should never be to him a source of emolument, and that he would endeavour to be more condescending than ever—as he expressed it—'the servant of all.' He committed to a paper (which has been discovered since his decease) the following observations:—  
'It having pleased Almighty God to permit me to be called to the office of a Bishop in his Church, I ought to be humbled to the dust, by the sense of my unworthiness; and penetrated with gratitude, love, and fear, for this undeserved distinction.—*Lord! what am I, or what is my Father's house, that thou shouldst bring me to this honour in thy service?*

"I have examined my past life. Oh! how little do I find, with which to be satisfied—how much to condemn! '*God be merciful to me a sinner.*' Would men inspect themselves closely by the light of God's word, how little cause would they find in themselves for self-complacency.—Alas, my best services have been alloyed with too much selfishness; and conscience accuses me with many sins. Never have I felt myself so poor and needy—so culpable and wretched—so much a subject for mercy, rather than favour. '*Lord what is man that thou art mindful of him, or the son of man that thou so regard him.*' At times I have felt as if I would give worlds, if I had them, could I but go spotless into the office whereunto I have been permitted to be called. Perhaps there is something of pride and self-love in this. There is none good but one. All whom he has employed, from among men, have been sinners. In him alone can there be



any glorying—to him must be all glory. Paul, who persecuted, and Peter, who denied Jesus, were employed as Apostles by him, and their conversion, has scarcely done less than their labours for his cause.—I hope God has presented me with this most humbling view of myself, that I may perceive fully, at my entrance on my office, that if I stand at all, it must be in the worthiness of Christ—that in me there is no good thing to give me authority, power, complacency or confidence—that I must act by his authority and power; be a dependant of his; and owe every thing to him;—especially, that I may know and feel, the absolute necessity—the amazing extent—the obliging power of his mercy in Christ Jesus, and so have a fuller sense of the importance of the treasure entrusted to me. My best delight has been in his law. My fondest joy \* \* \* \* \*

“This abrupt termination shews that we have here only a fragment. It is much to be regretted that the concluding reflections, if they were ever committed to paper, have not been found.

“He was consecrated to the Episcopate on the 15th of October, 1812. His life had been rather retired, but he soon became familiar with all the duties of a public station. In the chair of the *state convention*, he exhibited the utmost dignity and impartiality, and greatly facilitated business by the collectedness and discrimination of his mind. In administering the Episcopal rites, he had an expression of air and countenance of the most engaging character; and he preserved his interesting manner throughout the services, although they were protracted for many hours, and sometimes interrupted by want of sympathy in those around him\*. In his visitations, he never lost sight of his proper business. In the social circle, the affairs of the Church were made the subject of conversation; introduced by him, and continued as long as there was any prospect of doing good. In the vacant parishes, the candidates for the ordinances were often privately instructed by himself; and he would go many miles out of his way to visit the Christian inquirer—the sick and the afflicted, who had no minister of their own. His duties to his large congregation would not permit his absence for any length of time; many of the parishes

were remote from his residence, and his episcopal visits were necessarily made during six months of the year, as in the summer, the planters usually leave their home: his journeys, therefore, occasioned much exposure and fatigue. He sometimes travelled beyond midnight; and, after holding service in one church, has had to hasten to another at a distance, without any of that refreshment which a grateful people wished to bestow. He succeeded, under the divine blessing, in his endeavours to revive the worship of the Church in several parishes, where it had long been neglected; and to establish it in some places, where it had never been known; among which, *Columbia* may be mentioned as a station of peculiar importance—the capital of the state and the seat of its college. He felt much solicitude for those members of the Church scattered through the country, and particularly, in the Western districts, who had no opportunity of enjoying her ordinances, and corresponded with some of them on the subject of the course they should pursue until they became sufficiently numerous to form congregations. The candidates for the ministry, in our church, having no regular instructor, our bishop voluntarily undertook that arduous office. He patiently examined the abstracts of the principal works in theology, which, by his advice, they had made. He conversed with them with the freedom of a brother, while, with parental attention, he endeavoured to correct their errors; to cultivate their good qualities, and to mould their understandings and dispositions for the sacred office. He strictly examined their attainments when they applied for holy orders; and, in no case, ever consented to dispense with a single requisition of the canons. He had a great affection for his clergy. He loved them as the ministers of his Lord. He considered them as near and intimate relations. In every work, he sought their co-operation. In the altar he loved to see them gathered around him—in his visitations, he wished one or more to accompany him; and in this feeling, he thought he was supported by the example of our Lord, who sent out his ministers by two and two.—In their concerns, even of the minutest nature, he felt an interest; and nothing was omitted to befriend them, that influence and exertion, counsel and liberality could do. His purse was open to all of them who needed. To some he gave, to others lent. Their families were dear to him. And, whether the last moments of a wife were to be *soothed*, or a beloved child *educated for usefulness*, he was al-

\* His appearance while in the act of ‘*laying on of hands*,’ and at a consecration, as he proceeded up the aisle, is collected by many, as of a character which the best efforts of the pencil could never portray.”

ways ready. To serve the Clergy he never spared himself. He 'laboured more abundantly' than they all. He was more than their Bishop—their friend and father. It is much to be regretted that he never addressed a charge to his Clergy. This composition, he conceived, claimed more than ordinary excellence, and his multiplied duties did not afford him sufficient leisure. But, in his *annual addresses to the convention*, which were published, he brought to the view of the Clergy and the Church in general, the most suitable cautions and directions. In one of these addresses, it will be recollected, he recommended with affectionate earnestness, the steady observance of family worship.

"The *General Convention of the Protestant Episcopal Church*, was held in Philadelphia, in May 1814. As it was a time of war, he would have to go by land, and return at a sickly season, through a sickly country—but his presence was a duty, and private feeling and convenience were not regarded. He returned in August, and was sick. With this experience of the hazard of a return to our climate at midsummer, he again went during the last spring to New York to attend upon the general Convention. Here his reputation was gloriously consummated. He never appeared to more advantage. His influence seems to have pervaded both houses of the Convention. The establishment of an academy, *under the patronage and controul of the whole Church, for the education of candidates for the ministry*, was a measure attempted by him without success at the preceding general Convention, and still anxiously desired. He had to encounter strong opposition; but he prevailed, and by conciliating suggestions, induced a change of opinion in some of those who had differed from him. He felt, on this occasion the most lively gratitude and joy, and considering the measure of vital importance to the Church, he declared that its adoption was among the happiest events of his life. It is to be hoped that the remarks from his pen on this subject which were submitted to the Convention, and which, it is believed, had great influence on the decision, will yet be given to the public. The Theological Academy has received benefactions to a considerable amount; and, should it meet with success, (of which at present there is good hope) it will be a splendid monument to the memory of our Bishop. This one act, may claim for him the gratitude of the whole Church to the latest posterity.

"But, (to return to the narrative) in about six weeks, from the time of his de-

parture, our Bishop was again with us—in the exercise of his duties, with his accustomed activity. On the last day of his health he was at Sullivan's Island, occupied with the concerns of the Church. He attended to the small as well as the great; and it was pleasant to see him, who had so lately been a chief in our chief Ecclesiastical Council, directing his mind to the minutest matters in the œconomy of a small place of worship—that its seats might be arranged so as best to accommodate the congregation, and to afford a proper situation for the military stationed at that island. His last visit, and that within a few hours of his sickness, was to the chamber of a bereaved mother. There is reason to believe that the seeds of his disease were received in the house of a clergyman, whose family in sickness and trouble he frequently visited, though he had expressed a conviction of the hazard to his health in doing so. He went to the grave of the wife; and, in true affection for an absent brother, patiently remained till all was done\*. His illness was too severe to admit much conversation. But the greatest sufferings could not disturb the serenity of his mind. To his attendants he was uniformly kind. Having made a sudden exclamation from pain, he immediately observed, 'do not suppose that I murmur;' and, to calm the bosom of affection, he referred to that passage of Scripture, '*Be still and know that I am God.*' The 33d chapter of Job having been read to him, he remarked, '*I do not know whether*, (as Job expresses it) *my flesh will ever again be fresher than a child's*; but this I know, I am just where I would be, in the hands of God.' He declared that his trust in God had never been shaken; that he knew that he should carry to God, at death, much sinfulness, but that is covered—he said a second time, with emphasis, 'That is covered.' Adverting to his particular disease, he said, '*Why is it that the stranger is subject to this calamity from which the native is exempt?—but God hath set the one against the other.*' On his last day, he was asked what I have mentioned in the beginning of this discourse: and also, 'with what subject are your thoughts now employed?'—and he replied, 'that I would endeavour to be a more perfect being.' But you do not depend on your own merits

\* "The last letters he wrote were to the two absent relatives of the deceased, to comfort them under their affliction."

† Ecclesiastes, chap. vii. 41."

for salvation? 'Oh no! I rest on the Saviour;' or words to that effect. He quoted, from one of our Collects, the words '*increase and multiply upon us thy mercy*'—and thus commented—'increase, not only increase—but multiply.' His last quotation from Scripture was, '*God of Abraham of Isaac and Jacob,*' expressive, as I suppose, of his confidence in that divine faithfulness, on which the Patriarchs rested, and in the divine mercy, which is from generation to generation. As his end drew near, he was silent and still. His eyes looked lovelier when fixed on the angels ready to receive his spirit. His countenance had the expression of his happiest and most pious moments. It was turned from earth and friendship, unto Heaven and God. '*Mark the upright, for the end of that man is peace.*'"

(*To be continued.*)

#### *To the Editor of the Remembrancer.*

Sir,

WHATEVER tends in the slightest degree to add to the convenience or comfort of schools, and the improvement of the countless numbers of the rising generation, whose intellectual faculties are now in a state of rapid development, will, I trust, though apparently trivial in itself, find admission in the pages of a work, whose sole object I firmly believe is to do good by every means in its power. I shall not therefore further apologize for submitting to the attention of your readers two hints which have been attended with most satisfactory results in my own neighbourhood.

Those who are in the habit of attending schools upon the newly adopted principles, must have often with myself, experienced the greatest inconvenience from the echo which more or less prevails in every building erected upon a large scale for this purpose. After trying several ineffectual experiments, I adopted the very simple one of covering the floors with saw dust, which will be found almost entirely to remedy the evil, and is at the same time produc-

tive of another advantage of equal if not greater importance—that of keeping the feet of the children perfectly warm and dry. I am aware that in rooms of very large dimensions, it may be difficult to procure saw-dust in sufficient quantities, without incurring an unreasonable expence, but in many cases no objections will arise from this cause. My school room, 40 feet long by 20 in width, is constantly occupied by about 100 children. The dust is procured gratis, in fact the sawyers are glad to get rid of it—one cart load is sufficient, and lasts perfectly well for two or three months, it then pulverizes and is apt to fly about. Where saw-dust cannot be procured, I conceive sand might in some measure answer as a substitute.

The remaining observation I wish to make, refers to a very satisfactory mode of inducing children to employ their leisure hours, particularly their evenings, with profit to themselves and their parents. It is the establishment of annual examinations unconnected with the daily routine of school business, proportioned to the capacities and inclinations of different classes. The subjects are given out at Christmas for instance, and those who choose are invited to put down their names: rewards are of course promised to such as distinguish themselves, and a list similar in some degree to the boards published at Cambridge, is printed with the rank and proficiency of the best performers. These are hung up in the schools, and distributed in the parish. No compulsion is used, the whole is the voluntary act of the children themselves, and after an experience of five years, it is most satisfactory to observe the increasing eagerness and number of competitors. It is obvious that to insure success, much attention must be paid by the parents as well as the children; and I have reason to believe, that many whose winter evenings were passed either in vacant idleness at home, or objectionable loss of time at the

public-house, now occupy themselves in hearing their children; partakers in their earnest desires of distinguishing themselves, and receiving no inconsiderable benefit from the knowledge insensibly acquired of the subjects under consideration.

S. T.

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*To the Editor of the Remembrancer.*

Sir,

IN your Number of the Christian Remembrancer for April last, a letter appeared on the subject of the National Society, in which the writer asks, what would be the best method which may enable children to lay by advantageously such sums as they may obtain by prize tickets: the following is adopted in a parish where the National School is placed under my superintendence.

Three tickets are valued at a penny; when a child has obtained eighteen tickets, he brings them to myself or the master, one of whom attends at the Bank for Savings, and deposits sixpence for him; a double benefit perhaps may arise from this plan: it may teach children the advantages which follow from industry; and teach them also how to apply what they shall obtain by their own exertions.

I remain, Sir, yours, &c.

A WELSH CLERGYMAN.

Chester, June 16, 1819.

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*To the Editor of the Remembrancer.*

Sir,

As the attention of your readers has been directed to the situation of the Vaudois Pastors, it may be proper to acquaint you with a fact which is not generally known. It is true, as stated by M. Peyrani, in his letter

to the Society for Promoting Christian Knowledge, (vide Christian Remembrancer, p. 376), and by the author of the Memoir respecting the Waldenses, (Christian Remembrancer, p. 416.) that the subsidy formerly granted by the English Government towards the maintenance of the Vaudois clergy has been discontinued for a considerable period; and the only regular supply now afforded to them by this country is, the interest of a collection which was made many years ago, and which is regularly remitted by the Society for the Propagation of the Gospel.

But while the applications made to Government in favour of the Pastors of Piedmont, though backed by the highest ecclesiastical authority, have not yet succeeded, another part of the Waldensian Church has experienced a treatment which reflects more credit upon English generosity. A branch of the Vaudois emigrants are settled in the territory of the Prince of Hesse Homberg, and when the Hereditary Prince was on the eve of his marriage with the Princess Elizabeth, the Archbishop of Canterbury was requested to intercede with our Government in favour of this unfortunate people, and if possible to obtain such an allowance from England as might suffice to maintain a minister of their own faith and nation. His Grace's efforts upon this occasion were not in vain; and the sum of five hundred pounds has been transmitted to the Vaudois in the territory of Hesse Homberg, to form a permanent fund for the support of a pastor. It was understood that this sum would be quite sufficient for the purpose; and we may hope that it is only a prelude to further grants, which will not be limited to a portion of the people in question; but which will embrace the whole of their very moderate request.

I am, Sir, &c.

K.

July 10th.

*Remarks upon the First Report of the Commissioners appointed to enquire concerning Charities for the Education of the Poor.*

THE abstract given in the two preceding numbers, of the most important cases contained in this Report will have enabled the reader to form his own opinion respecting the state of such charities as have hitherto been examined. And the only ground for objecting to receive the first report as a specimen of those which are to follow, is that the attention of the Commissioners has been directed at the outset to districts favourably situated for superintendence and improvement; and that more abuses and irregularities may probably be brought to light when they proceed into remoter parts of the country. Without contending that this objection is destitute of all weight, it is surely insufficient to remove the favourable impression which the Report has so generally made. While the facts which have been discovered shew the propriety and advantage of instituting the investigation into charitable foundations, they also shew that the general management of such foundations did not authorise the statements which were made with so much boldness. That "the estate of the poor" is shamefully wasted and perverted, that government is hostile to all effectual enquiry, and that the Universities and the Bishops are in a league with peculating trustees, are assertions which it is no longer necessary to canvas; though it is to be remembered that they were made and have not been retracted. But what effect can they produce upon those who have perused the first Report? The worst case by far which the Commissioners have discovered, is that of the Tonbridge grammar school. The surplus annual rents of some large estates bequeathed by the founder of this school to the

Skinner's Company, are carried by that body to their own general account. The Commissioners are of opinion, that this was not the founder's intention, but they add that a judicial decision can alone decide the point. The sum thus misapplied amounts nearly to 4000*l.* a year; for the recovery of which whenever it is recovered, the country will be indebted to Mr. Brougham. But can it be seriously maintained that the opponents of his bill could be interested in screening the Skinner's Company? Had the Chancellor any private understanding with the dealers in hides? Or did the Bishops and Universities expect to have boots and book-binding gratis? Or did the ministry calculate upon receiving strong political support from those who deceived them by returning Messrs. Waithman and Wood? The same questions apply to all the minor abuses pointed out in the Report. They are such as all persons of common sense must desire to see corrected—nor is it conceivable that any description of men can have an interest in prolonging their existence. The party spirit therefore which was manifested by the authors of the enquiry, might well have been altogether spared; and the examination will be carried on with greater prospect of success, if that spirit is now suffered to subside.

It will be observed, that a large proportion of the abuses hitherto pointed out, are to be found in those charities which are managed by various public bodies. The Tonbridge case has been alluded to already; the Free grammar school at Abingdon, is under the management of the Corporation, and its state is very unsatisfactory—the Corporation of Newberry is considerably in debt to the school which it is appointed to superintend—the Corporation of Reading is far from having made the most of the Blue-coat school under its care; and claims a considerable debt against the charity

estates, of which the amount upon a fair adjustment would be very much reduced—Colfe's charity at Lewisham, is under the direction of the Leather Sellers' Company, and many of the founder's directions are not complied with—the Haberdashers' Company are the trustees of Trotman's school in Bunhill Row, in which the number of foundation boys from two populous parishes, has on an average of twelve years been only twelve; and this is attributed to the age and consequent incapacity of the master—at Aldenham the Brewers' Company have set up "a very questionable claim" against Platt's school and almshouses, of which the Company are trustees; in St. Dunstan's, Stepney, the Coopers' Company have given a most improvident lease; and the school is decidedly neglected; and the Corporation of Hastings has lately been directed by the Court of Chancery to amend some very serious abuses which had crept into two charities in that town. It would be most unfair however, to believe that this state of affairs is universal. There are Corporations and Companies eminent for attention and liberality to their schools. But the constitution of such bodies is not generally favourable to an economical administration of property, or to a vigilant superintendence of charity-schools. The management of their affairs is commonly confided to a select few; who think it necessary to be very careful of the secrets with which they are entrusted: it does not always happen that the leading members of a borough, are men of a liberal education, or of enlarged minds; they are somewhat apt to mix up political and local interests with the arrangement of their corporation accounts; and a laborious and lucrative private calling, often leaves them little leisure for the discharge of public duties. Without pretending, therefore, to condemn those who have not yet been heard; and admitting

that the opinion here expressed, may not be borne out by a more extended enquiry, it must certainly be thought, and there is nothing to surprise us in the discovery, that the most irregular of the cases already reported, are those which have public bodies for their trustees.

But to proceed to less invidious considerations: the attentive reader of the Report will discover many important facts which are connected with general education; and much benefit will accrue, even without any legislative enactment, if those schools, which appear to have been managed with most skill, are allowed to suggest hints for the regulation of the rest. In 265 cases, various degrees of excellence must naturally occur; and those persons who are desirous of improving the charities with which they are connected, will find something either to imitate or to avoid in a large proportion of the foundations with which the Commissioners have been engaged. One point to which every page of the Report directs attention, is the different degree of economy, with which the different funds are applied.

This is owing partly to the directions given by the founders, and partly to the regulations adopted by the trustees. Of course the number of children that can be clothed and maintained for any given sum, is much smaller than that which can be competently instructed, without food or raiment. And if general education was the object of the founders of our more opulent charity-schools, it is certain that they have not adopted the provisions most conducive to that end. For instance, the Grey-coat School in Tothill-fields, has an annual income of 2,170*l.*; and that enormous sum only educates 90 children, because it was thought fit that they should be maintained as well as taught. The Blue-coat School at Reading, will soon be in possession of a re-



venue of 1,073*l.* a year; and the number of children participating in the benefits of the charity, can never amount to fifty. The Blewberry-Trust-Estates, were let for 800*l.* in 1810, and on the plan then adopted, this sum would not have educated more than 30 children; but more judicious arrangements have been subsequently made.

Many more examples of a similar disproportion, between the income of charities and the number of children receiving benefit from them, might be easily pointed out. But every one who is anxious to see *all our poor* instructed, and who knows the difficulty of providing sufficient funds for that purpose, must be satisfied of the impolicy of the regulations which have been pointed out. Where the founder's will is express, a remedy cannot easily be found; but modern benefactors may take warning from the errors of their predecessors; and the trustees who are invested with a discretionary power, may see the wisdom of applying their funds to education only.

Several instances occur in which small charitable institutions have been united; and the advantages of such a plan are obvious. It has been adopted at Binfield, at Faversham, and at Tunbridge; and might be applied with great propriety to Abingdon and Newberry; in each of which there are various small independent foundations which would become far more beneficial if they were consolidated. In other cases, it has been thought expedient to make the charitable institutions the basis of a large National School, and to supply the requisite money by voluntary contributions. This plan seems to have answered particularly well in St. George's, Hanover-Square; and an excellent modification of it has been acted on at Greenwich, where the funds were more than sufficient to defray the expenses of the original boys' school, and the court of Chancery

was petitioned for leave to pay 130*l.* a year out of the charity-estate, towards the support of a National School for girls: and the result is, that 270 children are educated and partly clothed. Similar arrangements may easily be made in all the charities which were intended for the instruction of the lower orders, but which are no longer proportionate to the wants of the neighbourhood in which they are situated.

A more serious difficulty is to be encountered in the case of grammar schools. It is in this particular class of foundations that the greatest abuses, both apparent and real, will be found: and nothing is less obvious than the manner in which they can be corrected. The decree which pronounced that these schools were the property of "the poor and indigent," and that they might therefore fairly be applied to the purposes of national education, was only promulgated last summer, and has already become obsolete. But it is admitted, nevertheless, that there are many charitable foundations which, as grammar schools, are of little or no benefit to the community, and in these cases it is not generally considered a perversion of the funds to divert them from their original purpose, and employ them in teaching the poor to read. The Commissioners report that, at Aldenham, in Herts, at Goadhurst, and Tenterden, in Kent, and at several other places, no demand has been made for grammatical instruction; and that the schools have been beneficially devoted to elementary teaching. But unless it can be shewn that no individual exists who might reap advantage from these charities according to their original plan, the deviation from that plan cannot be denominated strictly proper; and may be viewed with some alarm as a dangerous precedent. Is there no clergyman, for instance, resident at Goadhurst, or Tenterden, who desires, or may desire, to have children educated at a free gram-

mar school? At Lewisham, the Incumbents of the parishes of the hundreds of Blackheath and Chislehurst, are entitled to send a son each to Colfe's free grammar school. But the Trustees have determined that it is more generally beneficial to dispense with this branch of the foundation; and it does not appear that the Incumbents interested have been consulted upon the occasion. Should the fact, however, be otherwise, and their consent have been obtained, still the violation of the general principle will remain, though the particular act of injustice has not been committed. That principle requires that all charitable estates should be applied as nearly as possible to the purposes pointed out by the founder, and the education of that part of the community which is desirous of grammar learning, is essentially distinct from the common instruction of the poor. Here, however, the difficulty before alluded to recurs. To what use should the funds be applied? The general practice of the country is not in favour of small grammar schools; in the higher and middling classes, private education has rapidly increased, and in public schools the free scholars bear a very small proportion to the rest. Does it follow, however, that these scholars are the only children benefited by the foundation to which they are more particularly united? The master of a free grammar school is permitted to take boarders; and many of these boarders belong precisely to that class for whose education the founder intended to provide. This education, in the present day, is paid for by the boarder—and here we are accustomed to say is the abuse. But does not the founder's bounty enable the master to teach upon lower terms, than would otherwise be a fair recompense for his labour? Is not the house in which he resides, and which is commonly school property, of essential service both to himself and his pu-

pils? And while private tuition is paid for at a very high rate, and is consequently out of the reach of a large proportion of the community, is there any profession more arduous or less lucrative than that of the old-fashioned country school-master? Upon this view of the subject it may fairly be contended that the founder's charity never is abused, as long as a good school for the middling classes is the result of his bounty. The school may not precisely be conducted according to his plan: the difference of the times may render it inexpedient and impracticable. The children intended for the learned professions might formerly have resided for the greater part in towns; and have been assembled daily at the free school without any inconvenience. At present they are scattered over the face of the country; and must come to school as boarders, or not come to school at all. The master is not remunerated exactly as he was at first; but few cases can be pointed out in which his remuneration is more than sufficient; and the end arrived at is the same, though the road to it has been changed. The establishment, or the revival, of boarding schools, with the advantage (when the funds will admit) of exhibitions to the Universities, would therefore appear to be the most appropriate object to which the trustees of a free grammar school can direct their attention. Several statements and arguments, in support of this opinion, will be brought forward in a subsequent number.

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*Analysis of Waterland's Sermons,  
continued.*

SERMON 6. Divine titles ascribed to Christ in Holy Scripture, or Christ's divinity proved from his titles.

The text (John xvi. 15.) relates to the Holy Spirit, which, according

to the intimation of our Lord in the preceding verses, was to come upon the disciples to guide them into all truth. He was not however to speak of himself alone, but to speak what he should hear or know, in consequence of his intimate union with the Father and the Son, and was to manifest in all his office the glory of Christ, who spake and acted by the Spirit of God. For although the operations of the Holy Spirit do of right belong to the Father, they nevertheless belong also to the Son, for all things which the Father hath, are mine, saith our Lord, their perfections being common, their nature equal, and their glory one.

The text thus interpreted in conformity with other Scriptures, and with the sense of primitive antiquity, affords two arguments the one particular, the other general, for the Divinity of Christ.

I. The particular argument is, that the operations, gifts, and graces of the Spirit of God, with the glory of them, are ascribed to Christ. The Holy Spirit of God is the Spirit of Christ, and therefore although the context relates only to the teaching of Christ, all the miraculous operations of the Spirit are rightly ascribed by Saint Peter to Christ, (Acts ii. 33.) and as all were derived from him, the glory of them is to be appropriated to him in conjunction with the Father and the Holy Spirit, according to the words, 'He shall glorify me.' Now, if the Catholic doctrine of the divinity of the Holy Spirit be admitted, it is a plain argument for the divinity of Christ, that he is represented as equal to the Holy Spirit, or greater than the Holy Spirit. The proof of this doctrine is, that the Holy Spirit is represented as working miracles, even those done by Christ himself; as conducting Christ in his human capacity; as inspiring prophets and apostles; comforting all men; searching hearts, and knowing all things, even the deep things

of God, in whom he is, and whose mind he knows, even as a man knows his own mind. To lie unto him and to resist him, is to lie unto God and to resist God. Men's bodies are his temples, and therefore the temples of God. He is joined with the Father and the Son in the form of baptism; in religious oaths; in invocations of grace and peace; in the same operations; in the same vocation of persons into the ministry; and he is joined with the Father, even in the mission of the Son himself. In a word, the Holy Spirit is Lord, or Jehovah; God and Lord of Hosts. The person thus described must be acknowledged to be superior in eminence and dignity, to every person whatsoever, except God the Father, and his Son Jesus Christ. Yet however exalted be the Holy Spirit, the glory of all that he is, and of all that he does, is to be referred to Christ, and is actually claimed by him, as the author and fountain of it. Such a claim never could and never would have been made by our blessed Lord, if he himself had not been truly and essentially God. This will be seen more clearly, if we consider,

II. The general argument deducible from the text in favour of our Lord's divinity; namely, that our Saviour challenges to himself all things, which the Father hath, that is (with the only exception and reserve of what is included in the relation of Father) all the attributes and perfections of the Father; all his privileges, rights, power, honour, and glory, even the same nature, substance, and godhead. Under this claim, every divine work is the work of the Son of God; the Spirit of the Father is also the Spirit of the Son; and the operations of the Holy Spirit are also the operations of the Father and the Son, to whom the glory of them must be referred. This agrees with our Lord's own account in other passages, (John v. 19. x. 30. xiv. 9, 10. xvii. 5. 10.); which all confirm the interpretation

which has been proposed; an interpretation which was received both before and after the Nicene Council, and is justified by other Scriptures, assigning the same titles, powers, and perfections to the Son as to the Father. This will appear, if we consider, 1. The divine titles, 2. The divine attributes ascribed to the Son, and 3. If we can obviate such general objections, as tend to weaken the force of the argument.

The divine *titles* ascribed to the Son in the Scriptures are these: *God; God with us; Lord God; True God; Great God; Mighty God; God over all, blessed for evermore; Jehovah; Almighty; Lord of Glory; King of Kings, and Lord of Lords; Alpha and Omega; the First and the Last.*

(1.) The Son of God is confessedly called *God*; not only in respect of his relative attributes, and divine authority, but in the strict and proper sense, as may be proved by the same arguments, by which the Father himself is proved to be God. He is a Being, real, living, intelligent, infinitely perfect, and necessarily existing; not of a perishing nature as creatures are, nor dependent on the will and choice of another. It is an assertion, which neither has been, nor can be proved, and which is contrary to all antiquity, even to the ancient Arians, that in the Scriptures the Father is always meant, when God is mentioned absolutely and by way of eminence. While the Church of Christ hath unanimously called him God, it hath explained and defined the meaning of that term by worshipping him; by abhorring all inferior deities; by arguing for his divinity from his being of the same nature with the Father; and by ascribing to him divine titles, attributes, and perfections. This uninterrupted doctrine of the Fathers, may explain and confirm the sense in which Jesus is called God in the Scriptures.

(2.) The Son is called *God with*

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*us.* This is the plain, unavoidable sense of Matt. i. 23. The Socinian pretence, that Emmanuel means no more than similar scriptural names, has been confuted by Bishop Pearson; and the primitive writers understand, as we do, that Christ in conformity with this name, was really God with us.

(3.) The Son is called the *Lord God*. This in strict construction is the meaning of Luke i. 16. "Many shall he (the Baptist) turn to the Lord their God." This construction, from which there is no occasion to recede, is confirmed by Luke iii. 4. i. 16, 17. 76. Malachi iii. 1. and there is no reason to doubt, that "the Lord" spoken of in these texts is Christ. This is also the interpretation approved by Irenæus. Other texts are John xx. 28. "My Lord and my God," which is too plain to be disputed. The meaning of Isaiah xl. 10, 11. and the person intended by the Lord God in that text, may be ascertained by comparing it with Rev. xxii. 12. John x. 11. Christ is therefore called Lord God in the Scriptures; and the sentiments of the Fathers may be easily collected from their appropriation to the Son of various passages of the Old Testament, (Gen. iii. 8. xxviii. 13. Exod. iii. 14. xx. 2. Hosea i. 7.), which they would not have applied to him, if they had considered the title of Lord God to belong exclusively to the Father.

4. The Son is called *the true God*. "We are in him that is true, even in (or by) his Son Jesus Christ," 1 John v. 20. The reasons for believing that it is the Son, who in this text is called the true God, are, that eternal life is confessedly the appropriate title of the Son of God, and it is manifest, that the pronoun *this* (ὁτός) is the subject of both the predicates *true God*, and *eternal life*, and that besides this pronoun there is no subject of the predicate *eternal life*, for it is not only unnatural to suppose that the article (ὁ) stands for the pronoun (αὐτός) but in many manu-

scripts the article is altogether wanting. The interpretation therefore agrees best with the words following the pronoun, as indeed it does with the words going before it, for the pronoun does not usually or naturally refer, nor ought it at any time without a manifest necessity to be referred to a remote antecedent. It is contended further, that on the authority of certain manuscripts, we should read the text thus: "We know that the Son of God is come, and hath given us an understanding, that we may know the true God, (namely, the Father) and we are in him that is true, (the true God before spoken of) in (that is, by) his Son Jesus Christ. This is the true God and eternal life\*." This reading does not invalidate but confirm the interpretation which has been proposed: according to it, we are in the true God, by being in his Son, because that Son is himself true God: and thus it is intimated, that there is no method of knowing the true God, but by a teacher, who is himself true God, or of being reconciled and united to God, but by being united with one who is true God, and who by his incarnation hath united the divine and human natures, God and man in one. This is a common argument with the fathers, collected by them from St. John, who as he began his Gospel with asserting the divinity of the Father and of the Son, concludes his first Epistle with maintaining, that the Father is true God, and that the Son is true God. In both of these inspired compositions, the Apostle labours to confute the heresies of the Ebionites and the Corinthians, who denied both the divinity of Christ, and his filiation also before his birth of the Virgin Mary; and nothing can

be opposed to these heresies of more weight than this text. The interpretation is both literal and grammatical; it agrees with the context, and with the doctrine of St. John in other passages, and there is no instance of any contrary interpretation in all antiquity.

5. The Son is called the *great God*. "Looking for the blessed hope and the glorious appearing of the great God and our Saviour, or, our great God and Saviour Jesus Christ." Titus ii. 13. It is plain that the titles of the great God and our Saviour are in this text appropriated to Christ; 1. Because it is the grammatical construction: the article would otherwise have been repeated before σωτηρος. 2. Because the *appearing* is in the New Testament always applied to the Son, nor does the appearing of his glory signify any thing more than his glorious appearance. It is vain to object, that in the Old and New Testaments the title is peculiar to the Father, for if the assertion was true, the application of it to the Son in this text would not therefore be disproved: but the assertion is itself doubtful and uncertain. In the Old Testament the great God is the God of Israel, and it is merely begging the question to challenge all the texts, in which this title occurs, to the Father only. In the New Testament, this title is not found except in Rev. xix. 17. of which the reading is doubtful\*; and if it be authentic it is most fitly appropriated to the Son, for it is he who is previously called "King of kings and Lord of lords," (v. 16.) who is described as sitting on the horse (v. 19. compare v. 11.) and as slaying those, whose flesh was to be given to the fowls, (v. 21.) that is, preparing the Supper of the great God, so called because the great God provided it. The antients did not

\* The reading of Griesbach's text is, "Και οίδαμεν, ότι ο υιος του Θεου ηκει και διδασκειν ημιν διανοιαν, ινα γνωστωμεν τον αληθινον και εσμεν εν τω αληθινο εν τω υιω αυτου Ιησου Χριστω: ουτος εστιν ο αληθινος Θεος και ο ζωη αιωνιος." He places ζωη in the inner margin as of equal or preferable authority to ο ζων.

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\* Griesbach reads in the text το μεγα τε Θεω, and removes το μεγαλυ Θεω to the margin.

only call Christ the great God, but Clemens Alexandrinus in the second, perhaps Hippolytus in the third, and the writers of the fourth and fifth centuries interpreted this text of Christ. Even Maximin, an Arian bishop of the fifth century, gives the same interpretation; and there is no instance of a contrary or a different exposition.

6. The Son is called the *mighty God*. Isaiah ix. 6. in the Hebrew El Gibbor, which is the title of the supreme God of Israel, Isaiah x. 21. as is El most commonly. The Septuagint translators have corrupted this passage, or as is more probable, their version has been corrupted by the Jews. Irenæus and Clemens Alexandrinus, both great admirers of the LXX. recite the passage not according to the present text of the LXX. but according to the original Hebrew, and allege it in proof of the divinity of Christ. Athanasius also, and the elder Cyril quote it according to the Hebrew. "The mighty God," in Psalm l. 1. was supposed by the primitive fathers to denote the Son. There the words are, El Elohim, God of gods, equivalent in sense to El Gibbor.

7. The Son is called *over all, God blessed for evermore*. Rom. ix. 5. Of this text the authenticity is indisputable, as is its application to Christ, from the context and from the constant sense of all antiquity, both Catholic and heretic. The phrases "over all" and "blessed for evermore," are the appropriate titles of the Supreme God; the former admits the exception of the Father, as in its appropriation to the Father, there is an exception of the Son and of the Holy Spirit. It may also be remarked, that the Son hath this title by virtue of existence (ὁ ὢν πρὶ πάντων) and not by appointment or communication, though supreme divinity however derived, must still be supreme divinity.

8. The Son is called *Jehovah*. This has been already proved in

the first sermon, and it needs only to be remarked, that the term denotes necessary existence. It is as proper to predicate this necessary existence of the Father and the Son, as it is to call the Father and the Son God: and it is begging the question to assert the contrary, or to say that Jehovah is the name of but one person, and not of as many persons as can be proved to have necessary existence.

9. The Son is called the *Almighty*. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8. All the antients interpret this text of God the Son, and their interpretation agrees with the context, in which Christ is spoken of as the one who cometh in the clouds, and whom every eye shall see, even they that pierced him, and to whom the title Alpha and Omega is appropriated in the same verse and in other passages of the revelation. It is a vain exception, that these titles are appropriated to the Father, for it is from the application of divine titles to the Son, that we prove his divinity. If the true reading is "the Lord God\*," instead of "the Lord," it is an additional proof that the Son is called the Lord God, and this was the reading of Origen, Ambrose, and Jerome, who nevertheless interpret the text of the Son. It is not true that the antients understood the Father exclusively to be Almighty, or that that word in the Old Testament may not be interpreted indiscriminately of the Father and the Son, and the Holy Spirit. In the use of the LXX. and of St. John also (Rev. iv. 8.) the title Almighty is of the same meaning as Lord of hosts, which in Psalm xxiv. was applied by the antients to Christ. Compare also Isaiah vi. 5. with John xii. 41. and Zech. xii. 5. 10. with John xix. 34. 37. and no

\* This is the reading of Griesbach's text.



doubt will remain whether Christ is called Almighty.

10. The Son is called the *Lord of glory*. 1 Cor. ii. 8. Compare with this the title of King of glory. Psalm xxiv.

11. The Son is called *King of kings and Lord of lords*. Rev. xvii. 14. xix. 26. Compare the distin-

guishing character of the one true God. 2 Tim. vi. 25.

12. The Son is called *First and last, Alpha and Omega, the beginning and the end*. Rev. i. 27. xxii. 23. This is the title of the supreme God. Isaiah xli. 4. xlv. 6. and of God the Father, Rev. xxi. 6.

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### REVIEW OF NEW PUBLICATIONS.

*Annals of Scottish Episcopacy, from the year 1788 to the year 1816 inclusive; being the Period during which the late Right Rev. John Skinner, of Aberdeen, held the office of Senior Bishop and Primus, of whom a Biographical Memoir is prefixed. By the Rev. John Skinner, A.M. Forfar. pp. 577. Longman and Co. 1818.*

APOSTOLIC origin and derivation through an uninterrupted succession of ministry are the only qualifications of a Church, which can produce a consistent conduct in its members in all places and under all circumstances. Political expedience, and the supposed duty of conforming with a civil establishment of religion, will render a man always fluctuating and uncertain in his notions of ecclesiastical polity. A Turk at Constantinople, and a Papist at Rome, he will accommodate his religious principles to the manners of the country in which he travels or resides; and even in Britain, as he crosses from one to the other bank of the Tweed, he will transfer his allegiance from the established Episcopacy of England, to the established Presbyterianism of Scotland. The proper doctrine of schism, denoting separation from the Church built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cor-

ner stone, will be superseded by the popular notion of dissent from an authorized formulary; and the communion of saints will be supposed if the religion of the State is not rejected. This inconsistency in the principles and practices of professed Churchmen, is too frequently palliated and overlooked, if it is not strengthened and countenanced by the circumstances of our country, in which the Church established by law happens to be a sound branch of the Church recommended in the Scriptures, and it is necessary to consult the records of other times and other places, if we would obtain a clear view of the sin of schism, and the duty of religious communion.

"The Annals of Scottish Episcopacy," and the history of its elevation from a state of extreme depression, afford the most interesting information on these important questions. It may excite the astonishment of those, to whom the history of this Church is unknown, that Episcopacy should, in any part of Britain, have been constrained within our own times to solicit an admission to the common privileges of Dissenters: and many whose general notions of ecclesiastical polity are unsettled and undefined, may be induced to inquire, what it is which constitutes the true claims of a Church on the fidelity of its mem-

bers, and which engaged many of the Scottish Episcopalians to submit to the greatest privations, rather than hold communion with the established Church of their country. The nature of these privations is but incidentally noticed in these Annals, which form an Appendix to the Ecclesiastical History of Scotland, by the author's venerable grandfather, and are principally compiled from written documents, left by his father, the late senior Bishop of Scotland, and illustrated by a large series of letters from many eminent men with whom he was in correspondence, and who co-operated with him in procuring the repeal of the penal statutes, and giving new life and liberty to the depressed Episcopacy of Scotland.

The adherence of the Scottish bishops to their pledged fidelity to the house of Stuart, their notions of the hereditary right of that unhappy family, and their conscientious refusal to serve the Prince of Orange, further than "law, reason, and conscience" would allow them, were the occasion of depriving their Church of honours, wealth and legal establishment, and of exposing it to poverty, persecution, and legal oppression. From the Revolution in 1688 the Government regarded them as a disaffected body, and in the reigns of Anne, George I. and George II. persecuting statutes were passed, each exceeding the severity of the other, until the Episcopal Clergy of Scotland were forbidden to officiate to more than *four* persons besides their own families; and even so late as the year 1753, the grandfather of the Annalist was imprisoned for six months, for a breach of the statute, proved by his own confession. But more auspicious times were approaching: the persecuting spirit of the law slumbered in the statute book, and on the demise of the last of the Stuarts, in the year 1788, the Scottish Episcopalians voluntarily tendered their allegiance to the reigning family, and it was accepted.

It is at this period, that the Ecclesiastical History of Scotland, by Bishop Skinner's father terminates, and that the Annals of Scottish Episcopacy, drawn up by his son, commence.

"Yet as the work is meant to be conducted so as to illustrate the character, the views and the exertions of the late Senior Bishop and Primus, it is necessary for the author to trace back his steps to the year 1784; when the event of Bishop Seabury's consecration for the State of Connecticut, in North America, first introducing Bishop Skinner to the knowledge and acquaintance of some eminent divines of the Church of England, ultimately led to the striking change wrought on the face of the Episcopal Church in Scotland, during the thirty-four years of the bishop's episcopate." P. 42.

The principal contents of the work are a brief memoir of the bishop, p. 1—37; a history of the first establishment of episcopacy in America, p. 42—58; resumed, p. 65—73; the history of the repeal of the penal statutes, p. 92—356; of the attempts made to reunite the Scottish episcopalians; of the adoption of the XXXIX Articles as the confessional of the Scottish Church, p. 329—356; and, finally, of the enactment of the canons of discipline, p. 482—517. In presenting to the reader a summary of these transactions, we shall most effectually recommend the interesting history of the Scottish Church, and proclaim the fair fame of its late estimable Primus.

Bishop Skinner was son of the Reverend John Skinner, author of the Ecclesiastical History of Scotland, and episcopal clergyman of Longside, in the county of Aberdeen, where the bishop was born, May 17, 1744. From the parochial school of his native village, he was removed to the care of his grandfather, parochial schoolmaster of Echt, in the same county, and having, in 1761, finished his mathematical and philosophical studies in the Marischal College, Aberdeen, without attracting any distinguished

notice, he was received as private tutor into the family of Sir Hugh Paterson, of Bannochburn, near Stirling. In the twentieth year of his age he was ordained by Bishop Gerard, of Aberdeen, and settled in the charge of two congregations, which at that time were widely separated, but which before his decease were happily united, and a chapel built for their joint accommodation.

"In this extended charge young Mr. Skinner laboured most assiduously and usefully for the space of eleven years, having, for the first two or three years of his incumbency, to officiate during the summer season twice every Sunday, and to travel no less a distance than fifteen or sixteen miles to and from the different chapels where his people assembled: the emoluments of his charge, from written documents under his own hand, varying from 25*l.* to 30*l.* per annum." P. 14.

In the year 1775, a wider field of usefulness was opened, and he was unanimously invited by the bishop and people to take the charge of a congregation in the city of Aberdeen. The following passage exhibits an interesting view of the gradual progress and revival of Scottish episcopacy.

"At the period, when he entered on his own charge, it did not consist of 300 people; yet such was Mr. Skinner's zeal in his holy calling, that he had not served the cure above twelvemonths, when additional accommodation was required. But in 1776, even the idea of erecting an ostensible church-like place of worship, dared not be cherished by Scotch Episcopalians. Hence was Mr. Skinner obliged to look out for some retired situation, down a close, or little alley, and there, at his own individual expence, to erect a large dwelling house, the two upper floors of which being fitted up as a chapel, were devoted to the accommodation of his daily increasing flock, and the two under floors to the residence of his family.

"In this house, which contained between 500 and 600 people, Mr. Skinner continued for the space of nineteen years to discharge his ministerial office, when the penal laws being at last happily repealed, and not a single seat to be procured, he and his flock were induced to

set subscription papers on foot, for building a proper and commodious edifice as a chapel, capable of accommodating from 700 to 800 people. This desirable measure was accomplished in the year 1795; while such continued to be the success of this worthy man's labours, that having possessed this house for twenty years it also became crowded to such excess, that the public spirited members of his flock urged him not many months before his death to set about erecting, in the spacious street which forms the north entrance to the city of Aberdeen, a truly magnificent structure, capable of containing no fewer than 1,100 people, and fitted up in a manner more appropriate and church-like, than any edifice of the kind northward of the Forth." P. 16—18.

Mr. Skinner was consecrated Bishop, coadjutor to Bishop Kilgour, in 1782, and on the latter prelate's divesting himself of all episcopal relation to the diocese of Aberdeen, in 1784, he was succeeded by his coadjutor Bishop Skinner.

"From that period the Bishop of Aberdeen is known to have devoted every thought of his heart, and every faculty of his mind towards rendering the sadly depressed Church in which he served, alike respectable and worthy of all acceptance in the eyes of men, as he trusted by reason of her resemblance in doctrine and discipline to the primitive Church of Christ, she would be found acceptable in the sight of God, and conformable to his holy word and will." P. 20.

In the execution of the episcopal office in his own diocese,

"From the year 1786 to the year 1792, he annually held two diocesan meetings of his clergy, and delivered a charge to them at each meeting. But from 1792 to the year in which he died, his diocesan meetings were annual only, and took place at Aberdeen, regularly on the Wednesday after the third Sunday in August. Hence his charges to his Clergy amount to no fewer than thirty-six, and are directed against all the prominent errors, schisms, and divisions of modern times." P. 36.

The value of this perseverance will not be duly estimated, unless it is remembered, that Bishop Skinner was occupied in rendering public services to his Church during the whole period of his primacy. The

history of these services is the history of Scottish Episcopacy under his administration; and his private life is concluded with an account of his last illness, and his decease in 1816, nine years after the death of his wife had rendered him "in a manner regardless of domestic endearments," though it did not diminish the constancy with which he discharged both his episcopal and pastoral duties. Bishop Skinner's family, at the time of his decease, consisted of two daughters, and two sons, of whom the elder, John, the compiler of the *Annals*, is settled in the episcopal charge of Forfar, in the diocese of Dunkeld: William, his second son and youngest child, was ordained deacon and priest, by bishop Horsley, and succeeded his father as bishop of Aberdeen.

The first occurrence in the episcopal life of Bishop Skinner was of high importance, not only in its eventual influence upon the Church of Scotland, but in the history of Christianity in the western hemisphere. Dr. Samuel Seabury, who had received his letters of orders from England, was in the year 1784 in this country, exerting himself for the establishment of a regular Episcopacy in the state of Connecticut in North America. The British government were apprehensive of the consequences of concurring in this application, and the Doctor was under the necessity of seeking from the Scottish Bishops, that office, which his mother Church of England was not permitted to confer. The Rev. Dr. T. B. Chandler, was at the same time entrusted with a similar commission by the Episcopal Clergy of Nova Scotia, in aid of the Church of that settlement: this commission was postponed from time to time, and the state of his health rendered it necessary, that Dr. Chandler should return to America, without giving up his claim to the appointment, but holding himself in readiness to undertake the important charge whenever he might

be called for. The Scottish Bishops had no hesitation in consecrating Dr. Seabury, and he became the first Bishop of Connecticut, the first Protestant Bishop in North America, where notwithstanding the jealousy of some, and the pragmatism of others, the episcopal character with which he was invested, was favourably received. The work of God prospered in his hands, and it was judged expedient to make a second application to the Scottish Bishops, for the consecration of a Bishop coadjutor to him, in order to perpetuate the Ecclesiastical Order which he had been the means of introducing. The conduct of Bishop Skinner upon this occasion, affords a singular instance of moderation and forbearance to exercise the authority of the Scottish Episcopacy, where there was no necessity to justify the interposition of it beyond its proper province and sphere of operation. The obstacles, which had been alleged to the consecration of Dr. Seabury in England, had been purposely and legally removed, and on the application of a body of Episcopal Clergy in the southern states of America, for the consecration of their Bishops elect, Dr. White elected for Philadelphia, and Dr. Prevost for New York, were both consecrated by the Archbishop of Canterbury at Lambeth, in 1787. To these Bishops, the Bishop of Connecticut was referred for the accomplishment of the purpose which he had in view, and the reasons which Bishop Skinner assigned for this recommendation were unanswerable. The sources then, from which is derived whatever of Episcopacy exists in the United States of America, are the original consecration of Bishop Seabury by the Scottish Bishops, and the subsequent consecration of Bishops White and Prevost by the Archbishop of Canterbury; and in the political jealousies which agitate the two countries, it is a consolatory re-

flexion, that the Episcopal Churches of America are of British origin. A friendly communication from the American Bishops was recently received at the Office of the Society for Promoting Christian Knowledge, and immediately acknowledged in the terms, which such a communication deserved.

The correspondence and acquaintance, to which the consecration of Bishop Seabury introduced the Scottish Primus, contributed to favour the great purpose of his heart, the elevation of Scottish Episcopacy from its extreme depression. On the death of the last of the Stuarts, in 1788, which had been long expected, and of which the consequences had been maturely weighed by the Scottish Bishops, they immediately made known their sentiments to each other, and laid the matter before the Clergy of their respective dioceses; and in an Ecclesiastical Synod duly held at Aberdeen, it was unanimously agreed to submit to the present government, and in testimony of their submission to pray publicly and by name for his Majesty King George III. Notice of this intention was advertised in the public papers, and was formally conveyed by letter to Lord Sidney, one of the Secretaries of State, and also to the Archbishops of Canterbury and York, with an expression of the humble confidence of the Scottish Bishops,

"That upon their graces recommending to the Bishops of their respective provinces, the measure of repeal of those penal statutes, under which the Episcopal Church in Scotland has so long groaned, they cannot doubt but that by such powerful assistance they shall obtain the desirable end they have in view." P. 81.

Encouraged by the gracious manner, in which their proffered allegiance was accepted, the Scottish Bishops immediately consulted on the best manner of laying their grievances before parliament, and soliciting the repeal of the penal statutes. In this measure they re-

ceived the countenance and support of the late Lord Melville, and his kinsman the Lord Advocate of Scotland, and at the desire of the former the draught of a bill of relief was prepared by Bishop Skinner. It was also judged expedient by many friends of the measure, and rendered necessary by various misrepresentations of the principles of the Scottish Episcopalians, that some of the Bishops should repair to the metropolis, to explain the objects of the proposed bill, to remove any objections which might arise in the discussion of it, and to give "a full and fair account of the religious principles, as well as political hardships of their humble Church."

The Bishops deputed for this office, were Skinner of Aberdeen, Abernethy Drummond of Edinburgh, and Strachan of Brechin, and they carried with them the most ample recommendations from members not only of the Episcopal persuasion, but of the Established Church in Scotland. Among the latter Dr. Beattie, and the principals Robertson and Campbell especially interested themselves, although the latter, with a singular inconsistency, delivered in his lectures, a rude and violent attack upon Episcopacy, especially upon that of Scotland, the posthumous publication of which called forth a masterly refutation from Bishop Skinner, under the title of "*Primitive Truth and Order vindicated from Modern Misrepresentation.*"

On their arrival in London, the Bishops waited upon the Lord Advocate for Scotland, who, on receiving assurance that the Scottish Kirk was friendly to the measure, undertook to introduce it to the notice of the Lord Chancellor Thurlow. The Bishops also stated their case to the Archbishop of Canterbury, from whom and from Bishop Bagot, they appear to have received little beyond distant and mild civility. Horsley examined their claims

with his characteristic keenness, and to the end of his valuable life supported their cause with his characteristic energy and decision. The Scotch noblemen in London also proffered their services with cordial zeal; and a memorial was drawn up for the information of Mr. Pitt and Lord Thurlow, by Mr. Park, on the recommendation and under the correction of the Lord Advocate, by whose advice with the concurrence of Mr. Dundas, it was printed. It appears from this statement, that the Scottish Episcopalians were protected by the statute of Queen Anne, in the performance of religious duties, upon condition of praying for the Queen and Royal Family. With this condition many of the Clergy could not comply: and these were forbidden by 5 Geo. I. to officiate in any place where *nine* persons were present. In the following reign it was enacted, that the Episcopal Chapels, in which the King was not prayed for, should be shut up; that ministers officiating without being qualified, should, for the first offence, suffer imprisonment for six months, for the second, transportation for life, and in the event of their return from transportation perpetual imprisonment. No letters of orders were to be deemed sufficient, or to be registered, which were not granted by an English or Irish Bishop. Persons attending at a Meeting-house, in which the king was not prayed for, and not giving information, were to pay five pounds, or be imprisoned six months; were declared incapable of voting or being elected at the election of the sixteen peers, or a member of parliament, &c.; and if they held any office civil or military, they were *ipso facto* deprived of the same, and declared incapable of holding any office for the space of a year.

Under these disqualifications, which almost nullified the office of the Scottish Bishops, and threatened to withdraw their congregations from their superintendence.

the only relief which the Scottish Episcopalians solicited was, that as the motive of political disaffection had ceased, they might be restored to the condition in which the statute of Anne had placed them, and with the provisions of which they were now both able and willing to comply. The bill of relief was introduced by Mr. Dundas, and having passed the House of Commons without a dissentient voice, encountered in the House of Lords, the pertinacious opposition of Lord Thurlow, which proved fatal to its success.

In a convention of the Scottish Church, holden for the purpose of considering the proceedings of the Bishops, a committee was appointed for the prosecution of this important measure. To this committee the late William Stevens, Esq. Mr. Park, and Dr. Gaskin, voluntarily offered themselves, as a committee of correspondence, engaging to meet for the communication of intelligence, and for the discussion of measures calculated to advance the interests of the degraded Episcopacy of Scotland. The correspondence of these gentlemen forms a valuable portion of the annals, and details the result of many endeavours, which their known zeal for every thing which is sound and good in the Church of Christ, directed them to make. Suffice it here to say, that after much debate on the expedience or inexpedience of renewing their application in the year after the rejection of the bill of relief, it was judged necessary to yield to circumstances and postpone it.

Before the next sessions of parliament, petitions in favour of the measure were procured, from several boroughs and counties in Scotland. Bishop Skinner was also invited and deputed to London, to watch the progress of the bill, which on its first reading in the House of Lords, excited only a few remarks from the chancellor. Before the



second reading his objections were more formally avowed, and were of such a nature, as to betray the utter imbecility, from which the mightiest minds are not exempt. His objections were, that there could be no Bishops without the king's authority; that the Scottish Bishops derived their authority from the Pretender; and that they were desirous of acquiring temporal and ecclesiastical jurisdiction by legislative sanction. These objections were answered immediately in the House of Lords, by Bishop Horsley, and subsequently in a written statement, by Bishop Skinner. But the chancellor was not to be convinced, and on the second reading of the bill, it was opposed by him, as it was supported by the Lords Stormont, Kinoul, and Elgin, and Bishop Horsley, and passing strange would it have been, if the clear and masterly reasoning of the Bishop, on a question of ecclesiastical polity, had not prevailed over the caprices and prejudices of the chancellor. The bill underwent several amendments, in which Lord Grenville took an active part, and passed the lords. In the House of Commons, it was instantly rejected as a money bill, but a new bill was introduced without delay, which passed both houses, and received the royal assent, June 15, 1792. By this bill ministers were required to subscribe the 39 Articles of Religion, and to pray for the king's most excellent majesty; ministers not ordained by an English or Irish Bishop were prevented from holding the preferments of the English Church; and the penalties imposed upon persons attending Episcopal Chapels in which the king is not prayed for were modified.

The history of this measure is collected from documents left by Bishop Skinner, and confirmed by extracts from the parliamentary speeches, and from the letters of the several persons, who were engaged in promoting the repeal. The

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speech of Bishop Horsley, in answering the objections of the chancellor, contains a luminous view of the distinction between a purely spiritual and a political Episcopacy, and must have flashed conviction upon every mind, less subtly constituted than that of the Lord Chancellor Thurlow. For this and for several other arguments on the various provisions of the bill, especially on the restrictions in respect of preferment in England, we must refer to the work itself, and proceed to the consideration of other matters.

One of the natural consequences of the penal statutes was, the introduction of Clergy ordained by English or Irish bishops into Scotland, who alone were capable of complying with some of the legal provisions and less liable to take offence at others. Many of these Clergy were so unacquainted with the principles of Episcopal government, or so regardless of the duty which those principles impose, as to profess to retain their allegiance to the ecclesiastical authorities from which they derived their orders, and to pay no deference to the Episcopacy in Scotland. There were some members of the legislature, who would have concurred in perpetuating this mission of a foreign clergy into Scotland, and who proposed clauses in the bill of relief to countenance their disorderly proceedings, while others on the episcopal bench with more knowledge and consistency instantly rejected the pretence, and recommended those who consulted them to transfer their fidelity to the episcopal authorities of the country. The right of this authority was pertinaciously but unsuccessfully contested, and among other pleas it was urged, that an acknowledgment of the Scottish bishops might disqualify the Clergy acknowledging them from holding the preferments of the English and Irish Church; a plea which was definitively removed by the judgment of Sir William Scott,

in concurrence with the present Archbishop of Canterbury. Bishop Horsley also took the most affectionate interest in every thing which concerned the union of the Scottish episcopalians under their own bishops. The mind of Bishop Skinner was wholly occupied with this important object, and in prosecution of it he proposed, that the late Mr. Boucher, of Epsom, should be raised to the see of Edinburgh. This proposition which Bishop Skinner designed in all singleness of heart to conciliate the ministers of English ordination, was imputed to the worst motives, and completely failed; the measure was however not lost sight of, and was eventually though less directly accomplished in the election of Dr. Sandford, to the vacant see. In the mean time the cause of union was silently gaining ground, and the following account of its progress is extracted from a letter of the Primus, dated in 1806.

"The congregations which compose all that remains of the old Established Church of Scotland, are at present about sixty in number, and are supplied by fifty Clergymen ordained by the Scottish bishops; a few of these congregations being at this time vacant, either by the recent death of their former pastors, or through want of ability to make sufficient provision for supporting the pastoral character in a suitable and decent manner. A few years ago, there were about twenty-four congregations in Scotland, in a state of separation from the Scottish Episcopal Church, and supplied by Clergymen of English or Irish ordination, with no other episcopal connection than what their ordination and the use of the English Liturgy afforded. Thirteen of these congregations have of late joined the communion of the Scottish Episcopal Church, sensible of the anomalous state in which as Episcopalians, their being in communion with no Bishop placed them . . . . And it may be hoped, that the other eleven will sooner or later see the propriety of adopting the same salutary measure. As an encouragement to this, we have lately had the happiness of making a very respectable addition to the number of our Bishops, by the consecration of Dr. Sandford, of Christ's Church College, Oxford, an English Clergyman in the city of Edinburgh, of most exemplary character,

and who I trust will prove a blessing and ornament to our Church." P. 421.

The annalist adds in a note the gratifying intelligence, that "in 1818 the congregations continuing in a state of separation are reduced to five only."

It was required by the bill of relief, that the episcopal clergy of Scotland should subscribe the 39 Articles of religion. This provision was deliberately considered by the Primus, and although there was no objection from the beginning to acknowledge that the articles were agreeable to the word of God, there was a desire of removing some doubts which might arise on the interpretation of the seventeenth article, and it was also questioned, whether the thirty-fifth, the thirty-sixth, and thirty-seventh articles were adapted to the circumstances of the Episcopal Church of Scotland. In this discussion Bishop Skinner conducted himself with the highest judgment and moderation, nor suffered his private opinion of what was expedient to prevail to the detriment of this important measure. It was finally agreed, that a convocation of the Bishops and Clergy should be called, which was accordingly held at Laurence-kirk, for the purpose of exhibiting a public testimony of their conformity in doctrine and discipline with the united Church of England and Ireland. In this convocation it was unanimously resolved, to give a solemn declaration of assent to the thirty-nine articles of religion, which was done accordingly in the form of the subscription required, the bishops having also signed a resolution to require from all candidates for holy orders in their Church, a similar subscription. This resolution commanded the cordial approbation of the English bishops, and but one measure was now wanting to complete the conformity of the Scottish Episcopalians with the Established Church of England and Ireland.

That measure was the adoption

of the English Liturgy. The Episcopal Church of Scotland had never possessed a Liturgy of its own, and from the first introduction of the book of Common Prayer into Scotland, in the reign of Queen Anne—

“Most of the Bishops and Clergy in Scotland, had been in the use of not unfrequent verbal alterations in reading the English Service. And for the continuance of such alterations no man could have been a more zealous stickler than was Bishop Skinner; he having had not only the example and sanction of his own venerable father, in framing his opinion as well as practice, but the example of the Bishops Alexander and Gerard, men for whom he ever entertained the greatest filial reverence.” P. 483.

A passage in a charge of Bishop Gleig against this discretionary conformity, challenged the strong remonstrance of the Primus, and after some animated correspondence between him, his son, and the Bishops Gleig and Sandford, led to another convocation of the Episcopal Church of Scotland. It is a highly interesting account, which is given of the order and method observed in the proceedings of this convocation, which was holden “at Aberdeen in the year 1811, for framing and enacting the Code of Canons which now form the rule of discipline in the Scottish Episcopal Church.” The omission of these Canons is a deficiency which we hope to see supplied in future editions of these annals. We can only collect that by the fifteenth Canon which Mr. Horsley and Mr. Alison, both dignitaries of the Church of England, were principally concerned in framing,—

“Although permission is liberally granted ‘to retain the use of the English Communion office in all congregations where the said office had been previously in use, the Scottish office is considered as the authorized service of the Episcopal Church in the administration of the Sacrament of the Lord’s Supper,’ and ‘to be used in all consecrations of Bishops; every Bishop ‘when consecrated giving his full assent to it, as being sound in itself and of primary authority in Scotland,’ and binding himself

‘not to permit its being laid aside where now used, but by authority of the College of Bishops.’”

With this exception,

“All alterations and insertions in the morning and evening service of the Church are prohibited, and a strict adherence to the words of the English Liturgy enjoined.”

It was the last act of the administration and episcopate of Bishop Skinner, to which alone the annalist confines himself, without entering upon the principles or practices of the other Bishops, except as they were publicly known to his father, to announce the enactment of these canonical regulations to the English hierarchy, and to express his humble hope, that nothing would be found in them,

“But what by the blessing of God shall tend to support that system of religious faith and ecclesiastical regimen and order, by which we desire to be considered as in the strictest communion with that distinguished branch of the Apostolical succession from which Scotland has derived its pure and primitive Episcopacy.” P. 518.

Such is the history of the principal transactions of the Scottish Episcopacy, under the administration of Bishop Skinner: for more minute details and for many interesting, but inferior occurrences, which we have not noticed, as well as for much valuable correspondence of many great and good men, we must refer to the work itself. It is a work which has our unqualified approbation, and our cordial wishes for its success, not only as an exemplary lesson of what the zeal and prudence of one man may effect; not only as the just and merited eulogium of good men in doing good; not only as an unaffected narrative of events in ecclesiastical history, in which we are so nearly concerned, that it is disgraceful to be ignorant of them, but because it contains many sound and perspicuous arguments on questions of ecclesiastical polity, which in the present times are

too frequently overlooked, but on the admission or rejection of which the consistency or inconsistency of the conduct of Churchmen will materially depend.

United in the same form of ecclesiastical government, in the same profession of faith, and in the use of the same Liturgical services, differing only in circumstances of outward prosperity, the Established Church of England and Ireland is bound to assist in all her necessities, her humbler sister of Scotland. This has been already done with a liberal hand in various exigencies of the Church of Scotland, but that much is still required, appears from the appendix, No. V. which relates to the purposes and occasions of the Scotch Episcopal fund, and from the following summary statement, with which we shall conclude our account of this interesting volume.

“ Notwithstanding all the exertions of the committees in both countries, and notwithstanding the liberal donations of many of the dignified Clergymen in England, and a vast body of the Laity, yet the funds have only enabled the managers to collect 100*l.* per ann. to the Bishop residing in Edinburgh; 60*l.* per ann. to the Primus; and 50*l.* to each of the other Bishops; 15*l.* to a very few, and 10*l.* also to a very few of the inferior Clergy.” Such was the state in 1812 when the memoirs of Mr. Stevens were published, and such is the state in 1817.

“ But the committees in both countries do not remit their zeal and ardour. They attribute much of the backwardness to subscribe which they discover to the situation of the Scottish Episcopal Clergy not being known, and if known, not understood, and to the very quiet and unobtrusive manner, in which the subscription has been and must be carried on. They still trust and earnestly hope, that the great, the rich, and the virtuous part of the community, will enable them to do much more for those who stand in so near a relation to the founder of our holy faith, and they rely confidently at least, that all those who stand in the same relation to him in the Church of England, and who have the means will recollect, that though the outward splendour and territorial possessions of the Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of

learning, and in innocence of life, her Clergy are still a burning and shining light amidst a crooked and perverse generation.”

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*Reformation in the Catholic Church of Germany, and the Downfall of Papal Authority, detailed in a Correspondence with the Court of Rome, on the Subject of the Nomination of the Vicar-General Baron Von Wessenberg, as Successor in the Diocese of Constance and Diocesan Administrator. Accompanied by the various Documents referred to in the Correspondence. A Prefatory Memorial, giving a brief Account of the extraordinary Proceedings of the Court of Rome on this Occasion; and the Measures adopted in Consequence by his Royal Highness the Grand Duke of Baden, and an Introduction written expressly for this Translation by the Attorney-General of the King of Bavaria. Translated from the original German 5s. 6d. Ackermann. 1819.*

THE translator assures us in an advertisement prefixed to this publication, that Baron Von Wessenberg is about to play the part of a second Luther; and this fact, could it be proved, would suffice to direct the attention of a large part of the world to the scenes in which he is engaged. But we confess ourselves unable to discover any other authority for this assertion than that of the anonymous translator; and we must therefore hesitate to believe his very flattering assurance. But it is not meant on this account to under-rate his publication, which certainly contains some curious documents; and is interesting at the present period upon more accounts than one. It shews clearly that the Court of Rome has relaxed little in its pretensions, whatever it may have lost in the means of supporting them; it shews that even the cha-

racter of the present Pontiff is no valid guarantee against Papal encroachment : and that a Catholic Bishop may be respected by his brethren, and honoured by his prince without being exempt from the suspicions and opposition of the Court of Rome.

The Prefatory Memorial informs us that the acquisition of new territory by the Grand Duke of Baden, had brought parts of six dioceses under his sceptre ; and that no regular provisions having been made upon the occasion between his Highness and the Pope ; and the Prince Primate Bishop of Constance, and Archbishop of the newly acquired territories, being the sole survivor, it was evident that on his death the Catholic Church of Baden, with a population of 700,000 souls, would be left without a bishop. The Primate, since dead, having expressed an earnest desire that Baron Von Wessenberg, his Vicar-General, should be appointed his successor, the Grand Duke with the consent and approbation of the Diocesan Clergy, complied with this request. These events took place in 1815 ; and it was left to the Primate to procure ecclesiastical confirmation for his coadjutor from the Pope. This confirmation was not obtained ; but on the death of the Primate, Wessenberg was elected Capitular-Vicar by the former Cathedral of Constance, and the election was announced to the Pope. By a brief, 15 March, 1817, the Roman *Curia* on the ground of accusations which had been made against him, rejected the Baron ; and at the same time by a brief to the Grand Duke through the Nuncio in Switzerland, acknowledged the propriety of his Royal Highness's conduct, and expressed a wish for the settlement of ecclesiastical affairs. The Duke stated in reply, that the Nuncio had no authority in the dominions of Baden, and that the provisional administration of the Bishoprick should con-

tinue in the hands of Wessenberg, till a legal sentence should be pronounced against him on the charges which had been mentioned. And his Highness addressed a decree to this effect to the Ordinariate at Constance and to the Diocesan Clergy.

When affairs were in this situation, Wessenberg requested and obtained permission to repair to Rome, as a mark of respect to the Pope ; with a view of ascertaining the nature of the accusations against him, and explaining the real circumstances of his conduct.

With the nature of his offences he was made acquainted in a letter from Cardinal Consalvi, Secretary of State to the Pope ; and was informed that he had not only given great offence to his Holiness by contumacious resistance to his authority, but that he was likewise notoriously a corrupt teacher and guilty of setting a bad example in the Diocese of Constance. The more specific accusations are, the heretical nature of certain decrees concerning marriage, by which, without the presence of a Clergyman and two witnesses, no promise of marriage is to be deemed obligatory ; and the approbation given to a treatise upon baptism, and a decree respecting mixed marriages (or marriages between a Catholic and a Protestant.) He is farther charged with defending a Professor named Dereser, after his doctrines had been condemned at Rome ; in which defence he stated that the Professor's acquittal by his Archbishop was an incontrovertible proof of his innocence, and thereby derogated from the paramount authority of the Pope.

He is also charged with having proposed the two following questions at a public disputation. Whether the pontificate can be torn from the bishoprick of Rome ? and whether it can be changed into a patriarchate without destroying the system of the Church : and with

having sanctioned a sermon in which it was said that the adoration of saints is erroneous, that pilgrimages ought to be abolished, that devotional exercises with the beads of the rosary are ludicrous, and that a distinction ought to be made between the Catholic Church and the Roman Pontiff. He also is stated to have called Cooper's Letters on the State of Irish Catholics, *purely Catholic*, while these letters tend to invalidate the Divinity of Christ, the infallibility of the Church; the supreme authority of the Pope; the doctrine that there is no salvation out of the Church; the doctrine of transubstantiation; the sacrifice of the mass, and the claim of the Virgin to be called the Mother of God.

Several other unimportant offences follow; and these are succeeded by the graver charges of having abolished festivals, dispensed with abstinence from flesh, &c. &c. He also is said to have prevented the reception of briefs, until they had received the approbation of his own court; to have attacked the exemptions and privileges of the regulars; to have read the liturgy, or parts of it, in the mother tongue; to have permitted the marriage of religious persons who had vowed chastity; and thereby imitated the conduct of Luther and his adherents. Lastly, he is accused of constantly opposing and slighting the Holy See; of being a member of the society of Free Masons; of having avowed an intention of banishing every idea of the divinity of Jesus Christ from Germany, in two years; and of prohibiting prayers for the Pope after his sacrilegious deportation.

These are the crimes objected by Cardinal Consalvi to the Baron Von Wessenberg, Vicar General, &c. And certainly if the charges could be satisfactorily made out, and it should appear that the man against whom they were proved was respected by the ecclesiastics, promoted and protected by the prince, and

venerated by the people, it would not be too much to say, that a Reformer had appeared, and that the downfall of papal authority was at hand, though at the same time it might be doubted whether Christianity would survive the shock. But let us attend to the Baron's reply. Having excused himself for his apparent contempt of the Pope's authority, in not resigning the situation from which it was intended to remove him, and shifted a considerable portion of any blame that may ultimately be adjudged, from himself to his predecessor the deceased Prince Primate, he enters upon a minute explanation of his conduct on the occasions referred to in the preceding charges. He maintains that his regulations concerning matrimony, were only intended to prevent precipitation and fraud; that mixed marriages cannot be prevented in Germany; that he had done all in his power to have the children brought up in the Catholic Church; and to reserve the consecration of such marriages, as far as related to the sacrament, to the Catholic Clergyman; that he did not know that Dereser had been condemned by the Pope, but supposed that the brief to the late Primate only directed a trial, and that Dereser had been tried and acquitted: that the questions proposed at the disputation had no other object than to ensure the adoption of doctrines truly catholic; and that with respect to the history of the sermon in which pilgrimages are said to have been denounced, the truth is as follows:—

“Alvis Hehelsmüller, Vicar of Grezenbach, a most pious and zealous priest, preached a sermon on the abuses of pilgrimages, on prayer as taught by our Lord Jesus Christ, and on the opposite custom of praying in a mechanical manner. On a festival immediately ensuing, a Capuchin father took upon him to preach in an opposite sense; this opposition caused a sort of division in the parish; a few individuals carried their complaints to the foundation of Schönenwerth, on which the vicar was dependent. The foundation, instead of



transferring the affair to the vicariate alone, and awaiting its decision, applied immediately to the temporal government of Soleure, and induced that government to decree the instant deposition of the vicar. On this, the latter brought in person his just complaint to the vicariate, which defended its authority against the temporal government, and the irregular proceedings of the foundation; and, after a close investigation, saw itself under the necessity of declaring, that the accused vicar delivered no such doctrines as those alluded to in the note of your Eminency. Still however the vicariate did not fail to give this clergyman a fatherly exhortation and salutary admonition to moderate and regulate his zeal, according to the maxims of pastoral prudence." P. 35.

To the charge of having called Cooper's Letters *purely Catholic*, Wessenberg answers,

"I have something of an obscure recollection of the account inserted in the journal called "Archives of Pastoral Conferences, 1810;" of a book bearing the title of "Cooper's Letters on the condition of the Catholics in Ireland." I have indeed neither the work, nor the account of it, (App. 1.) now before me; but, if I am not mistaken, this work of Cooper is represented in the account, as a vindication of the just complaints of the Catholics in Ireland, and a picture of the hard and unjust treatment to which they have for centuries been subjected. This is the idea which I received of this book. If the censor of the account, or I myself, had known that it contained propositions, such as those which are described in the note of your Eminency, its insertion in the spiritual journal would certainly have been refused altogether, or the necessary corrections would have been previously made in it. To remove any misconception to which this account may have given rise, I am ready to order the composition and publication of a criticism of the dogmatical part of the book, according to the true principles of the Church. This measure would have been instantly adopted, if the informer had applied to me in the spirit of love prescribed by the Gospel." P. 36.

The abolition of festivals is said to have taken place in compliance with the urgent desire of the sovereign, in virtue of a Bull of Clement XIV: and of a more recent brief addressed to the Bishop of Constance, and empowering him to carry the abolition

into effect, on the demand of the territorial sovereign. The ordinances of abolition are likewise stated to refer expressly to the decisions of the Holy Chair.

The dispensations with respect to abstinence from flesh meat, are said to have been granted by the deceased Prince Primate; and to differ in no respect from those which exist throughout almost all Germany. The restriction upon briefs, which had not received the sanction of the Bishop's court, is represented as merely a confirmation of the old practice of the diocese, and "not intended to encroach upon the dignity of the Holy Chair, but merely to prevent abuses of its favour." Wessenberg proceeds thus,

"With respect to the exemptions and privileges of convents, the Episcopal Curia has never deviated from the principles of the Ecclesiastical Council of Trent; and with respect more particularly to the convent of Franciscan nuns, at Appensel, the convent itself will testify, that the Vicariate lent it a powerful support in its disputes with the government of the Canton.

"With respect to the liturgy, the ritual, universally received in the Latin Church, has not been altered. It was only recommended to persons having the care of souls, that in the administration of the holy sacraments, they should, in order to render them more instructive and edifying, contrive to address a few words of exhortation to the persons present, or add a few suitable prayers in the mother tongue, and that they should also introduce the common popular melodies into the public worship of God, after rendering them as perfect as possible. For this purpose a select collection of hymns and prayers, mostly translated from missals, breviaries, &c. was published for the use of believers. If any abuse with respect to the liturgy has ever been discovered on the occasional visitations, it was always ordered to be corrected without delay.

"Dispensations with respect to the *breviary* were never granted, without substituting other devotional exercises, or meditations on the holy Scriptures, in its place. They were seldom granted of late years, and never except for very weighty reasons. The access of the subjects of the Grand Duchy of Baden to the *municiature* of Lu-

cerne, is a subject respecting which it belongs to the government of the Grand Duke to afford explanation to the Holy Chair. Respecting the secularizations and dispensations from the *vow of continence* (*rotum castitatis*), which were granted, though only in small numbers, when the access to the Holy Father was obstructed (*sede impedita*) the Bishop has always himself decreed them, as these were subjects which he reserved for his own determination. The Bishop refused the dispensation in all those cases, in which the desire for them had at an earlier period been signified to the Holy Chair, but not granted. As to the answer which was given to the nunciature of Lucerne on this subject, I had no participation in it. When this answer was given on the 3d of January, 1814, the Bishop in person, and not myself, presided over the ecclesiastical Curia. Let me, however, be permitted to express my conviction, that the episcopal Curia, far from intending to disobey the decisions of the ecclesiastical Council of Trent, on the subject of vows of continence, meant to say nothing more than that there are urgent cases, in which the good of the soul may demand such dispensations. The report received by the Holy Chair, that I am a member of the Society of Freemasons, is entirely destitute of foundation. I never belonged to this Society, and never entertained the idea of entering it. Those who are more intimately acquainted with me know very well, that secret associations are by no means to my taste." P. 40.

We are glad to find that of another part of the accusation against Wessenberg, he speaks in the following very decided terms:

"Lastly I come to the most abominable and most remarkable of all the denunciations, namely this: that, in connexion with five worthless Clergymen, whose names are only too well known, I have formed and expressed the horrible purpose of banishing every idea of the *divinity* of Jesus Christ from Germany, in the short space of two years; as also of destroying the existence of the Pope's authority in that country, and substituting in its place a Patriarchate independent of Rome. From what I have already stated to your Eminency, it would be superfluous to have recourse to additional evidence to annihilate this hellish and disgusting calumny. I owe it to the dignity of my character to pronounce the originators of this report the most dishonourable slanderers." P. 44.

The letter concludes thus:

"This, my Lord, is my plain and sincere defence. I intreat your Eminency to lay it at the feet of his Holiness, with my most humble petition, that he may receive it with the goodness and paternal indulgence which are peculiar to him, as an exposition of the sentiments of respectful submission and resignation, which, as a true son of the Church, I entertain towards his Sacred Person and the Holy Chair which he fills with so much glory.

"I am grieved to think, that the soul of the Holy Father should have been wounded by so many accusations against me; but, with the most perfect confidence, I am emboldened to hope, that the explanations which I have here afforded, will serve to convince his Holiness of the purity of my intentions, and the catholicism of my sentiments.

"Pius VII., with the divine assistance, has triumphed over the most dreadful oppressions. Never will it happen, that victorious calumny shall obscure a single ray of his beneficent life.

"My feelings, on the reception of the communications of your Eminency, could not fail to be unpleasant. I flatter myself, my Lord, that the contents of these sheets will prove to you my wish to afford all the satisfaction to your Eminency which you could expect, agreeably to the high esteem and profound reverence with which I have the honour to be

Your Eminency's, &c.

J. H. V. WESSENBERG."

Rome, Sept. 12, 1817.

P. 45.

Cardinal Consalvi wrote a reply to this defence; and omitting all further mention of the charges of Socinianism, confined himself to the breaches of ecclesiastical order of which the Baron had already been accused. The latter answered by declaring that he had particular duties towards the Chapter and Clergy of the diocese of Constance, towards his territorial sovereign, and towards Germany in general; but adds that his defence was

"Merely meant to exhibit the remoteness of his sentiments from all that the Church condemns, and his spirit of personal submission towards the Holy Chair; to prove that he never entertained the design of encroaching on the dignity of the successors of St. Peter. Their high spiritual authority derived from Jesus Christ,

as the central point of the unity of the Church, is held by him in infinite veneration. He professes a complete allegiance towards the Catholic Church; the rules of which have no other object than the advancement of the kingdom of Jesus Christ; and with the most complete renunciation of all self-love, he submits all his actions to the judgment of the Church and its supreme head." P. 57.

On this note the only material remark made by the Cardinal was, that the duty which the Baron owed to his sovereign, &c. either was not incompatible with his duty to the Pope, or if otherwise, the latter ought to be preferred to the former in objects of a purely spiritual and ecclesiastical nature; and that by continuing to retain the title, &c. of a capitular Vicar, notwithstanding the Pope's prohibition, his professions of deference and submission, became strangely at variance with his conduct. The correspondence is closed by another letter from the Baron, in which *his personal sentiments* are declared to be those of respect and submission; and having repeated that his duties to his sovereign, &c. must be fulfilled as well as those towards the Holy Chair; he adds,

"Your Eminence will easily conceive that this position presents me the most powerful motives for delaying no longer my return to Carlsruhe, (from whence I repaired hither) to discharge my duty to my sovereign, by giving him an account of the state of this business; as it belongs now to him to do what he may deem advisable, in order to bring the affair to a conclusion, as I have not been so fortunate as to attain that object by my personal intervention." P. 60.

We fear that this abstract has made it very plain, that the right of the Cathedral of Constance to nominate their own Bishop, was the only point seriously contested between the Grand Duke of Baden and the Pope. The latter did not think fit openly to assert a claim, which he must have been well aware of his inability to substantiate; but he objected, to the Bishop elect on

REMEMBRANCER, No. 8.

the score of misconduct. The charges, however, were given up when Wessenberg appeared to defend himself against them; and their futility and falsehood is sufficiently made out in an appendix to the work under review. The court of Rome thought proper in this state of affairs, to reiterate very vague and unsubstantiated complaints; and the Baron left the matter to the decision of his prince. Whatever lessons, therefore, princes as well as nations may learn from the narrative which we have attempted to abridge, it certainly appears to us, that the charge of imitating Luther was preferred against M. Wessenberg from motives of state policy alone, and that he has vindicated himself but too successfully against the accusation. Like many other Bishops in the Catholic Church, he will side with his prince against the Pope in questions of ecclesiastical jurisdiction; but no evidence has been adduced to shew that Wessenberg is aware even of the grosser errors and impositions of the community to which he belongs; we are unable to discover any thing in his letters which deserves to be compared with the high spirited independence of the Reformers; and must also confess, that we are not sanguine enough to expect that the present unreasonable attack upon the privileges of the Duke of Baden, will be sufficient to separate Germany from the Church of Rome.

*Practical Reflections on the Ordination Services for Deacons and Priests in the United Church of England and Ireland—for the Use of Candidates for Orders, and of those who renew their Ordination Vows; and respectfully proposed as a Manual for Ministers of all Ages.—To which are added, appropriate Prayers for Clergymen, selected and original. By*

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*John Brewster, M.A. Rector of Eggescliffe, and Vicar of Gatham, in the County of Durham. Rivingtons. 1818.*

THE benefits which both the Clergy and the Candidate for Orders may derive from a careful perusal of the Ordination Service, have long ago been pointed out in Bishop Burnet's "Pastoral Care." The promises and professions which are about to be made, or have been made, the precepts which were solemnly delivered and humbly received, are subjects upon which the pious mind will not refuse to dwell, and which may properly be permitted to occupy the most serious moments of our life. While those who entered upon the holy office without any adequate preparation, must heartily repent their inconsiderate rashness before they can be numbered among the faithful servants of our common Master.

It is not intended to assert that no palliating circumstances can be adduced in favour of persons in this situation. At the early age of twenty-three, in the dawn of life, when the spirits are high, when the prospects are brightened by every thing which health and youthful expectation can paint, we cannot expect that every heart will have found its convenient seasons for such meditation as should be made by those who are about to undertake the office of a Minister of God. It would betray a harsh and unchristian spirit to bring a railing accusation against young men who enter the Church, assured of immediate preferment, or who without fortune or connections depend upon their exertions and talents for future provision. These or similar motives may have influenced individuals who now shine as bright and burning lights in the temple, deservedly respected for their conscientious discharge of the duties of their sacred calling: and if others are to be found who have imitated the commencement of this

course, but have hitherto abstained from advancing to its close, we may hope that this halt is not systematic or permanent, but that the attention will be finally turned to its proper object; and the dispositions and exertions of maturer years received as some amends for the indifference and neglect of an earlier period of life.

Mr. Brewster's volume may be useful to all the classes under consideration. It may be recommended not only to those who are about to enter into holy orders, but to all who are already in the ministry. Few, if any, can be so far advanced on the road, as not to reap advantage from considering their solemn dedication to God's service. None we should hope can be so lost to decency or piety as to hear the impressive service of their ordination, without some serious, though momentary, reflections: some misgivings, some pulsations of conscience, which like seeds scattered by the way side under favourable circumstances of future life, may spring up and produce an abundant harvest of ministerial holiness and zeal. We think the volume before us eminently calculated to rouse these latent sensations if yet they are dormant, or to infuse additional vigour into those which may be springing up. Mr. Brewster commences by way of preface, with a concise and admirable præmium, *de dignitate sacerdotii Christiani*, drawn up by Dr. Huntingford, Bishop of Hereford, and some judicious extracts from Hooker's Ecclesiastical Polity, b. 5. c. 77. upon the power given unto men to execute that heavenly office of the Christian Ministry. The remainder of the work is divided into three nearly equal parts. 1st. The form and manner of making of Deacons. 2nd. The same respecting Priests. 3d. An excellent collection of Prayers for Clergymen, selected and original. His plan in the two first parts is to give a portion of the services, with comments at considerable

length, under the title of Reflections. How far he merits the approbation we have taken upon ourselves to bestow, will be best ascertained by a few extracts from his work.

"(Service.)—Reverend Father in God, I present unto you these persons present to be admitted Deacons.

"(Reflection.)—The first personal introduction of the Candidate is awful and impressive. That his mind should be made up to this solemn presentation is perhaps to be expected. But there is another presentation, another examination, which if he has not already made he will be miserably deficient. Has he presented himself before God in prayer, and by a dedication of himself to his peculiar service. The examination of the heart is purely a spiritual examination. The literature of the candidate may be sufficient, his general knowledge and information on subjects connected with his intended profession may be competent, his conduct may be orderly, his conversation inoffensive;—but, is his faith strong? Is his heart devoted to the holy office which he seeks? Does he cast no longing lingering looks on worldly pleasures? Has he disclaimed an acquaintance with worldly pursuits? I mean those pursuits and pleasures by which he might be contaminated by the world. He must not however be alarmed by any unwarrantable seclusion which may be expected from him. He is not to go out of the world when he becomes a Minister of the Gospel. In many cases he is rather to be conversant with it. Not as a partaker, or if possible as a spectator of its *wicked ways*, but watching for the good of all mankind." P. 3.

Upon the investigation of a candidate's character, he says,

"Who does not tremble to be the personal object of such an investigation? Let me turn back my mind, and wonder at my own presumption, when young in years and void of experience I stepped forward as a candidate for the holy office. It is not too late though the time has long passed by, to recall and revive the impression which was then made. Though I now too surely regret my negligence, inattention or want of sufficient preparation on that occasion, the profit of recollection will not be lost, if I find myself, though at the eleventh hour, increasing more and more in the devotion of my heart to all my holy duties. If I do not, what heavy days and years have I to account for? Let me

reflect—*Preparation is a continued duty, and never to be intermitted till time shall be swallowed up in eternity—Preparation for eternity!* It is an awful thought, for I am called upon not only to prepare myself, but others for a removal to a happier fold." P. 16.

### *On the Nature of Spiritual Effusion.*

"Since the days of the Effusion of the Holy Spirit in a miraculous manner on the primitive teachers and preachers of the Gospel, the gift is of an ordinary nature, and although I have no doubt but that the mind of every Minister, and indeed of every good man who prays for its assistance, is illuminated by the Spirit, and by it is enabled to fulfil the important duties of his calling, I cannot perceive from the interpretation of any words of the Scripture, that in preaching the Gospel, or addressing my prayers to my God, I have reason to expect an extraordinary gift of the Spirit, or any immediate inspiration of particular words or expressions, which he may be supposed to dictate. That high feelings of piety, and warm aspirations after heaven may accompany our devotions will not be denied. They are in many instances the kind signals of acceptance at the throne of Grace. But even these must be received with caution lest they engender pride or presumption. May God deliver me from such delusion." P. 33.

### *The Authority and Sanctity of the Priesthood.*

"The sanctity which I would attribute to this sacred institution, is neither superstitious nor mysterious.—I would not be thought to throw around it such hidden virtue, as would deceive the ignorant, or attract the notice of the designing." P. 122.

"There is an authority in the Priesthood, but it is the authority of a pastor over his flock; it is the authority of a father over his family. It is the authority of benevolence, not of constraint. It is an authority growing out of situation, and founded on duty; an authority which in many instances, men of superior attainments or mental endowments, may be supposed to possess, when delegated to superintend an important charge. When derived from a pure source, and directed to a pure end, such an authority never can be dangerous." P. 123.

### *Their Duties and Difficulties.*

"There are many difficulties of situation to which we are and have been called, known only to those who are admitted



into the sacred fellowship of the Gospel Ministry. To these we must oppose not worldly power, not worldly wisdom; neither must we give way to the torrent by unbecoming courtesy or degenerate weakness.... If we are true to ourselves, and to that commission which we hold, we shall find the sword of the spirit and the shield of faith a more powerful defence than the spear and buckler of the warrior. Indeed, if these are not our weapons, we can conquer with no other, we mistake our office, and lose the advantage of our station. And as for those who oppose our Ministry, and yet pretend to honour that authority upon which it rests, we reply that they are inconsistent in their own conclusions, and fall under the censure of our blessed Saviour, when he sent forth his 70 Disciples to begin the great work of conversion." P. 128.

"It is our duty to endeavour to convince those who are in error by every strong though temperate measure of conviction: when I say strong, I mean rational and scriptural argument; and when I say temperate, I mean to exclude all bigotry and persecution for opinion's sake in my manner and conduct.... I engage *ex animo* to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word. This implies an active zeal in repelling the incursions of an enemy. As the parochial Minister is here addressed, though an active zeal be required of him, it must be a zeal according to knowledge, a well-ordered zeal, a zeal within the limits of his duty.... We are to have respect to times and circumstances, not to excite irritation or provoke resentment, 'a word spoken in due season how good is it.' (Prov. xv. 23.).... This does not imply that we are to become time servers in conduct; but in condescension to the various tempers and dispositions of those whom we wish to convince of the danger of their error, to take such opportunities of instruction as may be most favourable for that purpose.... Our Congregations consist of persons of a variety of dispositions, as well as of a variety of principles on which they act. It is this which renders our duty difficult.... If we are injudicious in the choice of seasons, we mar our own intentions—our duty is to follow where circumstances lead." P. 126, 196, 197.

#### *Upon the Dissemination of the Scriptures.*

"A dissemination of the Scriptures has been justly called the bulwark of the Reformation. In no age of the Church since

that period has this been more warmly felt than in the present. May the consequence be as sure—not to promote dissent, but to consolidate those glorious principles, which, founded on the true interpretation of Scripture, are calculated to bring forth fruit unto everlasting life. The 6th Article of our Church, expresses so clearly her sense of the sufficiency of the Holy Scriptures for salvation, that the scope of this question must be very manifest. There are believers who add tradition. There are believers who adopt new fancies from a supposed immediate inspiration: but this is not the Gospel; this is not to be found in any passage of Holy Writ. Various opinions doubtless have been founded on the Bible, and various errors have been propagated by the wild imaginations of men: but it is not to the Bible we must impute the fault. The spots upon the sun's disk, though visible to the eye, form no constituent part of that luminous and glorious body. The obscuration arises from the earthly particles which arise before it: and thus the Bible by means of false interpretations,

"Look through the horizontal misty air  
Shorn of its beams." P. 190.

#### *Upon the Superiority of the Church of England.*

"I believe the establishment of the Church of England both in doctrine and discipline, as far as I am able to judge, and according to my best judgment, to approach the nearest to the primitive model. Since the day of my ordination I have read frequently on the subject, and I have studied the different passages of the Scripture which bear upon it, but I have met with nothing to alter my opinion—I am aware that many good men have adopted different sentiments of Church government—so far as they profess their belief of it in sincerity, the character of a Christian induces me not to condemn their motive, though I do not approve their discipline. To his own master every man standeth or falleth." P. 189.

#### *On promoting Peace.*

"I know no better method of promoting it than by preaching peace through Jesus Christ: peace to him that is near, peace to him that is afar off—peace in the divine promises by the means of faith and obedience—a diligent maintenance of this peace will comprehend the interests and comforts of my own flock as well as those general regards which I ought to feel for



the flock of Christ which is scattered abroad. It is a great consolation to a parish Minister to reflect, that after many years of service he has never been personally concerned in any parish disputes, either for the preservation of his own rights or otherwise. Those who have necessarily been so engaged I do not condemn but pity. But never let us aggravate such offences by compromising our situation. If we possess a Christian heart we shall know, as well as the philosopher, both how to bear and to forbear. The world is generally at the bottom of such disputes. At the same time I would not betray that trust which is committed to me for fear of disturbing a false peace which no duty compels me to support. Modesty would promote my cause, but timidity would betray itself." P. 207.

*Upon the Silence kept for a Space when the Congregation are desired secretly to pray.*

"The awful silence of the Church at the time of my ordination, the presence of the Bishop, and the solemnity of the occasion, made a sensible impression upon my mind—every heart was occupied in secret prayer—there appeared to be but one heart and one soul. My prayer, I trust, was offered with humble supplication for all those requisites of a Christian Minister . . . . May every candidate for Holy Orders use them to his soul's advantage. May my prayer at this silent evening hour when the day is melting into darkness, be presented before the throne of grace for all those who are now preparing their minds for an admission into the sacred offices—may the blessing of God favour their studies and meditations—may the same blessing rest upon my own. The duties of a Minister of the Gospel are progressive, and his meditations and studies should never end till the grave closes upon him here, and prepares the way for an endless contemplation hereafter." P. 213.

We shall close our extracts with the Reflection which concludes the Second Part relating to the Offices for Priests.

"I have travelled a long way forward in the path of human life—yet a few more evenings and mornings, and in the ordinary course my journey will be accomplished. Amongst my happiest moments have been those spent in reflections on the duties of my office. But whilst I truly lament my imperfections in the execution of them, a

gleam of comfort and consolation breaks in upon my mind, even in the attempt to erect a beacon for those travelling through the same country. I cannot but experience a strong feeling when I see young and interesting candidates setting forward on the same road, and particularly when I behold *one and more than one*, who claim my warm attention and most affectionate prayers." P. 246.

These extracts have extended to a much greater length than we intended, but we knew not where to draw the line of curtailment, and we commit them to our pages trusting that they will be read by every class of our readers with equal interest and pleasure. We could have wished indeed to have left a space for enlarging upon some points intimately connected with and naturally arising from the subject before us; but we must leave to future opportunities a more perfect development of our opinions, making, for the present, but a momentary comment upon those which strike us as the most prominent features; viz. the arduous task imposed upon our Bishops, and the incalculable benefits the Clergy would derive from a cordial and zealous co-operation of their lay parishioners.

That in a Church Establishment, comprising upwards of 10,500 benefices, some incumbents should be found sleeping at their posts, ought not to create surprise, though the contemplation of such examples must naturally excite grief in every pious mind. These are the rotten pediments round which the avowed dissenter and the secret enemy of our Establishment rally, in the hopes of subverting our foundation and humbling us to the dust. Before we discuss with our enemies the conduct of these weaker brethren, and the blame frequently cast upon our Bishops for admitting them within the pale of the Sanctuary, we would refer to that part of Mr. Brewster's work which treats upon the precautionary measures adopted to guard against intruders. When our op-

ponents can shew us an Establishment, fortified as our's is, by testimonials public and private, from parishioners, from colleges; backed and countersigned by the most respectable beneficed Clergymen in the neighbourhood, then again submitted to the scrutiny of our ecclesiastical superiors, who in addition examine every candidate as to his classical and theological attainments, then let the dissenting Minister, who is without guilt, cast the first stone against the Bishop, whose opinion regulated by the documents before him, having "enquired of them and thought them to be worthy," proceeds to ordination. At all events the dissenters from the Church of England, are the last who ought to complain of too easy an admission to the ministry; a body of people, who, a few years ago, made the land re-echo with their complaints, and overwhelmed the legislature with petitions, because a measure was submitted to parliament, requiring that none should be allowed to preach or profane the Gospel (and who that has heard the illiterate rhapsodies of ignorant fanatics of the lower orders, will reproach us for using so harsh a term) unless upon application to the magistrate for a licence, they produced a testimonial signed by any six persons, no matter who or what, of their own persuasion, be that persuasion, good, bad, or indifferent, declaratory of their approbation of the bearer's intentions.

We can spare but a few words upon the second point: the benefits the Clergy would derive from the zealous co-operation of their lay parishioners. And here, again, we would refer our readers to the eloquent and affecting appeal in our Ordination Service to a congregation at large, imploring their sympathy, their prayers, and their good will. We hope none of our clerical friends will be offended, or accuse us of detracting from the dignity of the high office of the Mi-

nistry, if we say, that however high may be the "vantage ground" on which they stand, the soil will be comparatively sterile and uncongenial, unless the laity lend a friendly helping hand to animate their respective Pastors with additional zeal. Deeply, indeed, is that Minister to be pitied, who pursues his lonely weary way within the sphere of a heartless, or a lukewarm patron; little does that patron know the mischief he occasions, by withholding the full strength of his support and influence. Under such a patron, the respect due to the Church considered as an integral part of our constitution, must day by day evaporate, and the warning voice even of a zealous and able Minister, may prove but as sounding brass and a tinkling cymbal, which palleth on the ear, and soon shall be heard no more.

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*Harmony and Co-operation among the Clergy of the Established Church, recommended, in a Sermon, preached June 3, 1819, in the Parish Church of the Holy Trinity, Coventry, at the Visitation of the Rev. and Ven. Charles Buckeridge, D.D. Archdeacon of Coventry. By the Rev. George Chandler, LL.B. late Fellow of New College, Oxford; Rector of Southam, Warwickshire; and domestic Chaplain to his Grace the Duke of Buccleuch and Queensberry. Rivingtons. 1819.*

THE title of this discourse will be sufficient to recommend it to many of our readers: and we therefore shall present them with its principal contents.

From 1 Cor. xii. 31. and xiii. 1. the author, after some introductory remarks, takes occasion to observe:

"That it is to be feared the more excellent way, recommended by the Apostle to his Corinthian converts, may still be pointed out with advantage to the present gene-

ration; and there is still too much occasion to urge the vast superiority of charity over every other spiritual gift. In speaking of any dangers that menace our Church, let it not be thought ungracious to touch only on those, which may appear to arise from within. It is done from no want of tenderness or respect toward that Church; but because it is against such dangers that we are able to secure ourselves by other means, than by impotent expressions of alarm or complaint. In adverting to the signs of the times, I think it will be acknowledged that they are marked by a fatal disunion among the members of the establishment. Some clouds which appeared pregnant with ruin to our Church, if not to Christianity itself, have happily rolled away. The minds of men are more generally awakened to the truth and importance of religion. Our Church has aroused herself to a more zealous and energetic discharge of her high functions. But, while a larger portion of the public attention has been directed toward religious concerns, it has unfortunately happened at the same time that a contrariety of sentiments on some questions of religion has also prevailed. Still more unfortunate it is, that the advocates of either side, in maintaining their several opinions, conceive they have the *exclusive* warrant of the authorized formularies of our Church. Most of all it is to be lamented, that many are disposed to accuse their opponents of blindness, because they cannot see with their eyes; and to regard them with hostile sentiments as the wilful and corrupt adversaries of the truth.

"It will be readily seen that I allude to the much-agitated points, which may be most conveniently, if not most correctly, expressed under the general term of the Calvinistic controversy,—with all the train of debatable questions, half-religious, and half-political, that are appendant to it.—But, believe me, my reverend brethren, my observation is only general; I do not mean to make the slightest allusion to any particular persons or occurrences; or to the advocates of one side more than the other. Still less is it my intention to plunge myself or my hearers into the depths of these unfathomable questions. Even if the time would permit, and I had the vast learning and abilities indispensably requisite to encounter the difficulties of these subjects, I would studiously abstain from them. On the contrary, my purpose is humbly to recommend a more rare and cautious recurrence to them. Or if, as perhaps may be true, it is neither advisable for us to hold a perpetual silence on these points, nor possible there should be an entire unanimity

of sentiments on them, when discussed,—I would at least recommend to those, who discuss them, a spirit of conciliation and forbearance toward others, who see them in a different point of view from themselves. In a word, I would point out that *more excellent way of Charity*, without which, though they *may speak with the tongues of men and of angels*, the Apostle pronounces them to be no more than *sounding brass or a tinkling cymbal*.

"The chief arguments against a spirit of acrimonious controversy in canvassing these questions arise from two considerations: First, that it is injurious to religious bodies in general; Secondly, that it is unnecessary in this particular instance." P. 10.

The former position is briefly and satisfactorily maintained; and the latter is supported in the following terms:

"I have now therefore to argue, in the second place, that on these points dogmatism is unnecessary. It is well known that the debatable ground is principally formed by the abstruse questions of Predestination, Conversion, Grace, Original Sin, Free Will, and Final Perseverance. Now, if on these points it should be necessary to state the opinion of an humble individual, I have no hesitation in professing I know no authority that compels my assent to what are commonly called the Calvinistic doctrines. But, with the limited faculties that we profess, and obscure as are the intimations on these subjects in Scripture, it might be rash to assert with positiveness that they are altogether unfounded in truth. It should also seem that to impute nothing but blindness to those, who believe they discover them in Scripture, is to cast an ungrateful reflection on some of the most learned and pious men, who have adorned the cause of Reformation at home and abroad. Certainly we have no warrant for such rashness of censure in the prescribed formularies of our Church, which appear to be eminently impartial and tolerant on these points. But on this subject I prefer to shelter myself behind the shield, the sevenfold, the impenetrable shield of the great Horsley. He says to his Clergy of St. Asaph \*, 'Upon the principal points in dispute between the Arminians and the Calvinists, upon all the points of doctrine characteristic of the two sects, the Church of England maintains an absolute neutrality; her articles explicitly assert nothing but what is believed both by Arminians

\* St. Horsley's Charges, p. 217."

and Calvinists.' And afterwards, 'There is nothing to hinder the Arminian and the highest Supralapsarian Calvinist from walking together in the Church of England and Ireland as friends and brothers, if they both approve the discipline of the Church, and both are willing to submit to it.' It is indeed difficult to refrain from transcribing the whole of the concluding part of that admirable Charge; but I must forbear in order to observe that if there be one point in ecclesiastical history, that now seems to be placed beyond the reach of farther question or controversy, it is that the founders of our Church intended to open her communion to Protestants of several denominations; and therefore except on points unequivocally decided in Scripture, couched the declarations of her faith in expressions of considerable latitude and comprehension. Why then should we be peremptory, where our Church has allowed scope for difference of opinion? Why should we accuse of departure from her pale those, who, within her pale, walk in a different path from ourselves? Why, in our fondness for what we conceive the preferable system, should we deny all force to arguments that lie on the opposite side? Why should we persist in charging on those who maintain them a meaning, which they expressly disavow? Why should we seek our favourite topics of discussion in points, which can never on this side of the grave be satisfactorily settled, and which have no tendency to edification and brotherly love? Why should we prefer to dwell on points, in which we differ from our brethren, rather than on those, in which we all agree? Why, above all, should we withdraw the right-hand of fellowship from them, and refuse to act in concert in matters, in which we have a common and an equal interest,—not perceiving that we all alike, though perhaps by a different process, endeavour to promote the glory of God and of our Lord Jesus Christ?

"Although it be the just pride of the Church of England that it *call no man on earth master*; although it has been truly and well said \*, 'It is not Lutheran; it is not Calvinistic; it is not Arminian; it is Scriptural; it is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone;' yet if there be one man, whom it is more especially bound to regard with filial respect and deference, it is the venerable and apostolical Cranmer. In spite of some human weaknesses; although he could not in every respect surmount the spirit of the times on which he was cast; still, on the whole, it would be difficult to select a more complete model

for the imitation of English Churchmen. He appears to have been a man, whom an especial Providence raised up and endowed with the very talents and qualities, and in the very proportion and degree, requisite for the singularly critical period when he lived. It may be questioned whether any other individual of his time could have accomplished the arduous task that devolved on him. A less flexible temper might have lost for him the favour of his capricious and sanguinary master, and thus have nipped the Reformation in its very bud. A less sincere attachment to the new doctrines might have fixed upon the nation, then almost equally divided between two opinions, the galling yoke of Rome. A less enlightened spirit might have led him to entangle his infant Church in the dark and devious mazes of fanaticism. But what has particularly induced me at present to mention the name of Cranmer is his known abhorrence of exclusive measures. His favourite object was comprehension \*. In the patronage which he bestowed; in the writings which he avowed; in the formularies which he either composed, or revised and digested; all breathes a desire to collect the straggling flocks of Protestants into one ample and secure fold. Thus steadily fixing his eye on the polar star of moderation, he steered the frail bark, that held the fortunes of the English Church, safe through all the perils of his stormy day, avoiding with admirable skill on the one side and on the other, the rocks of superstition and fanaticism." P. 16.

The sermon concludes with an exhortation to follow the example of this truly great man, and with an amiable statement of the pleasure which the preacher would derive from success in his attempt at conciliation. We trust that the observations which it is incumbent upon us to subjoin, will not lead him to suppose that we are hostile to his plan; they are only intended to shew that it is not so easy as he imagines.

An offer to hold the balance between contending religious sects, has some resemblance to an arbitration between man and wife. In the latter case, the fate of the umpire is notorious and lamentable. If he succeeds in producing one hollow reconciliation, which commonly will vanish in a month; it is

\* \* Tomline's Refut. of Calvinism, p. 590."

\* \* See Strype, particularly p. 407."

at the price of two hearty quarrels which will last for his life. It is in vain to blame the domestic perverseness of his friends; all the mischief will be attributed to his own well meant, but indiscreet interference. And if the anti-controversialist should have no better success in the object on which his pains are bestowed, will it be fair to assert that his conduct has been above all censure, and that theological implacability has been the sole cause of his disappointment? By answering this question in the affirmative, we should take upon ourselves to maintain, that while the contending parties are notoriously subject to various faults and frailties, the mediator who agrees with neither of them, is an absolute pattern of perfection. Whereas he is obviously as liable to err as the generality of mankind; and the conduct which he pursues, will require more judgment, impartiality, and temper, than the generality are accustomed to exert. The feebleness of our nature accompanies us on whichever side of the street we walk; nor are we permitted to escape from it by stepping into the middle. Let it not be thought then, that in refusing to accept an offer of mediation, either party manifests a wish for perpetual hostilities, or shews any intentional disrespect for the proposed mediator. It is not disrespectful to doubt his qualifications for the task; because probably there is no one by whom they are possessed. It is not however meant to apply these remarks to Mr. Chandler; who has stated his opinion in the most unassuming tone, and shews no disposition to take upon himself the office of an umpire. But we believe that the spirit of moderation on the whole, is upon the increase; and we should deplore any event by which its influence might be diminished. That it would be materially diminished by a premature attempt at reconciliation, is a point upon which most

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men will agree; and this should be remembered, both when we are endeavouring to narrow the breach, and when we are dissatisfied with others who are less active in the undertaking.

The plan to be generally adopted is certainly that which Mr. Chandler so ably recommends; abstinence from all unnecessary allusion to disputed points; a candid admission of the merits of our opponents, and a combination wherever it is possible in support of the common cause. These are the acknowledged principles of Christian forbearance; they may easily be understood; and never ought to be forgotten. But the difficulty consists in reducing them to practice; and to this difficulty Mr. Chandler has made little or no allusion. We shall attempt on a future occasion to supply the deficiency, but for the present, we must confine ourselves to a few brief observations. There are limits beyond which error must not go unrebuked; and where shall these limits be placed? Shall we say, like the author before us, of the Calvinistic doctrines, "that it might be rash to assert with positiveness that they are altogether unfounded in truth," and thus produce an apparent but not a real unanimity? Or shall we declare our own opinions in a more decided form; and leave the Calvinist at liberty to follow our example? If this cannot be done without bitterness and strife, will it be more possible to adopt the other course without compromising the truth? Discourses from the pulpit are improperly controversial, when they initiate a congregation into disputes to which it has been hitherto a stranger, or when they warn it against dangers from which it has nothing to apprehend. But the duty will be very different under different circumstances; and the introduction of a new error, or the revival of an old one, does not merely justify, but demands a refutation. This applies to whichever side of the ques-

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tion we adopt, for neither party can be required to sacrifice the truth, and we take it for granted that they both believe the truth to be with them. Mr. Chandler will perhaps blame us for laying so much stress on a truism. But it is a truism which can hardly be reconciled with the plan which he adopts—it requires us to state our opinions upon every important question in terms far more explicit than those in which he renounces Calvinism. While he calls upon our controversialists to moderate their tone, to do justice to the motives and talents of their adversary, and not to charge each other with holding tenets that are unequivocally disclaimed, he gives them salutary advice, and they can comply with it if they please. But if he requires them to confess that they have no confidence in the accuracy of their own opinions, he makes a demand which will never be

complied with; and which if it could possibly be successful would be far from advantageous. Where would it be practicable to stop? Would not the Unitarian expect also to be told that “it might be rash to assert with positiveness that his notions were altogether unfounded in truth?” Would not the Deist prefer a similar claim? and by what satisfactory distinction could that claim be rejected? However plausible, and however amiable a plan of conciliation may appear, but one opinion can be formed of it, if it lead to consequences such as these. And we trust therefore that Mr. Chandler will reconsider a proposal, of which the objectionable parts might perhaps be removed by a more accurate form of expression; but which in its present form will tend to diminish the success of his labours, if not to render them altogether vain.

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### MONTHLY REGISTER.

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#### *Society for promoting Christian Knowledge.*

Very favourable accounts have been received from Quebec of the proceedings of the Diocesan Committee for the province of Lower Canada; and a letter dated January, 1819, has arrived from the Rev. John Hautayne, joint Secretary to the Calcutta Diocesan Committee. He stated that the Report for 1818, would be shortly dispatched to England, and would shew that the Committees in the East were actuated on all occasions by a kindred spirit with that which characterizes the parent Society. With respect to the establishment of native Schools, the most important feature in the recent proceedings of the Committee, Mr. Hautayne confirms the accounts formerly given of the probable effects of that measure.

The amount of donations received on the School account, is Sicca rupees 12,705, and of Annual Subscription 4,127. Upwards of 200 children were receiving instruction when he wrote; and two other schools were to be opened in the course of that month. The demand for the Society's Bible was increasing.

A considerable parochial collection has been made in Halifax, for supplying the parish with Bibles, Testaments, Prayer Books, and other religious books; and the Diocesan Committee have received large orders for books from St. John's, New Brunswick, and from Prince Edward's Island: the Committee have also applied for a stock for their own use, and the Society has complied with their request; and ordered the books to be immediately sent out.



The plan of a Sunday School for girls upon the national system, to average about 100 children of the British civil and military inhabitants of Valetta, has been submitted to his Excellency General Maitland, governor of Malta, by the Chaplains to the government and to the forces, Mr. Le Mesurier and Mr. Miller; upon their joint representation of their utter inability to raise the funds necessary for procuring a suitable supply of books, a very liberal grant has been made by the Society, of Bibles, Testaments, Prayer Books, Psalters, and National Society School Books.

#### *Church Building Society.*

Two anonymous benefactions of five hundred pounds each, have been lately received by this Society. One of these was sent to the office under the signature of E. N.; the same munificent hand which last year transmitted the sum of 500*l.* to the Treasurer of the Society for promoting Christian Knowledge.

#### *Clergy Orphan Society.*

A benefaction of 200*l.* has also been presented by A. D. to this Society. We subjoin a circular letter to Archdeacons, which will shew the nature of the assistance which the Society requests from the generality of the Clergy.

Rev. Sir,

IN obedience to the Resolution of a General Court of the Clergy Orphan Corporation, I am to solicit the favour of your contributing, in such manner as you may deem expedient, to make known in your archdeaconry the existence and necessities of that institution.

The general objects of this appeal will be sufficiently explained in the public Address, of which I have now the honour to transmit to you a packet; and it is the hope of the Committee, that nothing further can be necessary to induce your kind exertions in behalf of the society; but in preferring this request for your assistance in the circulation of the paper, I am particularly directed to state, that it is their wish to avoid any inconvenient call upon

those Ministers of the Church who are already pressed by charitable and other claims to the full extent of their means, and to limit, as much as may be, the applications for pecuniary aid to the more opulent among the Clergy, and well-disposed members of the Laity.

I am further directed to inform you, that for the liberty thus taken by the Committee, the permission of your diocesan has been obligingly given.

I have the honour to be,

Rev. Sir,

Your most obedient  
humble servant,  
J. E. MORGAN,  
Sec.

20, Great Knight Ryder Street,  
Doctors' Commons,  
April 5, 1819.

#### *National Society.*

*Extracts from the Eighth Report of the Hampshire Society, &c.*

"In presenting the Eighth Report of the Hampshire Society for the Education of the Poor in the principles of the Established Church, to the consideration of the public, the General Committee cannot but revert with considerable satisfaction to the second Triennial Meeting, which took place at the last Anniversary. On that occasion nearly seven hundred children were collected belonging to the Central School, and other Schools in the neighbourhood\*; a forcible Appeal was made in behalf of the Society by the Lord Bishop of Oxford; and, by the liberality of the Stewards, as well as by the additional influx of strangers to witness so gratifying a scene, the public interest was in various ways beneficially excited, and a considerable accession obtained to the Funds of the Society, the expenses of which are annually decreasing from the annual augmentation also in the number of Schools in union with the Central Committee. It may be recorded with particular pleasure, that on all occasions, and on all appeals to their liberality, the princi-

\* 6 The Parishes from which the Children were sent were Avington, Bishopstoke, Preston Candover, King's Worthy, Martyr Worthy, Headbourne Worthy, Owslebury, Upham, Dursley, Alresford, Stoneham, Winstan, and Twyford. The expenses of the day were 5*l.* 18*s.* 2*d.*; which sum was raised by Subscription expressly for the purpose, without having recourse to the general Funds of the Society."

pal Laymen of the Country in general, the respective High Sheriffs, as well as the Mayor and Corporation of the City of Winchester, have most readily united with the Clergy in promoting the important objects of the Society, convinced how intimately they are blended with the real well-being and happiness of the country at large.

"During the past year few new regulations have been made. The Committee, satisfied by experience, and by the continued success of their labours, of the beneficial tendency of those which have hitherto been adopted, have rather sought steadily to continue the same rules, than to attempt alterations which might be uncertain in their result. The appointment of regular Visitors to the School,—the weekly and other periodical Examinations,—the Annual Enquiry into the character of the elder Children who have quitted the Central School, and Rewards to the most deserving,—the instruction of the Boys and Girls in Church Psalmody by the Assistant Organist, Mr. Matthews—these are all points of considerable importance, and the same attention continues to be paid to them as there has been from their original adoption. The result naturally corresponds with the anxious wishes of the Committee, and rewards the exertions of the Superintendants, Mr. Webb and Mrs. Dunn,—the numbers at the Central School having increased, and the progress of the Children, as well as their general discipline, being satisfactory to the regular as well as to occasional Visitors.

"A just tribute of respect is due to the Ladies, who have, in regular succession, continued to devote their time and attention to the Girls' School. From accidental circumstances the number of the Ladies' Committee has been much diminished, and the requisite attendance proportionably increased; it is therefore earnestly hoped that other Ladies may be induced to assist as Visitors, and to devote a small portion of their time to an employment so benevolent, and of such incalculable importance to the temporal and eternal welfare of the rising generation.

"An opportunity having offered for purchasing the house hitherto rented as a residence for the School Mistress, as well as another contiguous to it, and both adjoining the School Room; but the purchase money being considered too large to be taken from the general Funds of the Society, it was determined to attempt raising a portion of it on the following plan, viz.

"That the money be lent in Shares of 5*l.* each, and be lent without interest,

"That Five Shares, or more if practicable, be paid off annually, which shall be determined by Ballot.

"The time of the Ballot to be on the First Monthly Committee after Lady-Day, and the Shares paid off the Christmas following, by the Treasurer.

"At the death of any Contributor, whose Share or Shares shall not be paid off, they shall become the property of the Society.

"This plan was completely successful, and the sum which it was proposed to raise, viz. 400*l.* was soon subscribed, and even exceeded; and by the purchase of the premises alluded to, the Master and Mistress both reside adjoining the School, and there are separate Committee Rooms for the Ladies and Gentlemen, besides many other advantages with regard to the general arrangement and good order of the Two Schools." P. 3.

#### Children.

" Winchester, Somborne, and Alresford Deaneries .....	1227
Andover Deanery .....	1056
Basingstoke and Alton Deaneries ..	1298
Droxford Deanery .....	1715
Newport Deanery .....	769
Southampton, and Fordingbridge Deaneries, .....	1805

Total 7870

"It appears on the whole, that last Year there were 96 Schools in union with the Hampshire Society, and 6879 Children under instruction. There are now 109 Schools, and 7870 Children educating in them; making 13 Schools and 991 Children more than were reported at the last Annual Meeting." P. 14.

#### *Society for the Propagation of the Gospel.*

THE parochial collections have now extended through a considerable part of the kingdom; and we publish a list of some of the sums which have been transmitted to the treasurer during the last month. The gross amount received is about 16,000*l.* Twenty-seven new members have been added to the list; and the following are among the principal new donations,

#### *Donations.*

Mrs. Wells .....	£52 10
Dr. Ingles, Easton .....	5 5
The Cloth-workers' Company .....	21 0

*Donations.*

Rev. Samuel Settle.....	£5	0
Rev. Abraham Jobson, D.D. ....	21	0
H. H. Hoar .....	5	0
Mercers' Company .....	10	10
Mr. Leveson Gower, Hill Street ..	25	0
Sir Robert Sheffield .....	10	0
Dean and Chapter of Canterbury..	100	0

*Diocese of Bristol.*

St. Stephens, Bristol .....	£25
Christ Church, ditto .....	15
All Saints, ditto .....	25
St. Peter's, ditto .....	13
St. Paul, ditto .....	29
St. John, ditto .....	13
St. Phil. and Jac. ditto .....	30
St. Mary Redcliff, ditto .....	37
St. Thomas, ditto .....	11
Bristolington .....	13
Sherborne .....	16
Bridport .....	21
Langton Long Blandford .....	11
Sturminster .....	10
Symondsburry .....	13
Steeple with Tyneham .....	13
Olveston .....	15

*Diocese of Canterbury.*

Barnes .....	£13
Goadhurst .....	20
Farningham .....	19
St. Lawrence, Thanet .....	31
Wye .....	12
Cheam .....	17
Bishopshorn .....	10
Chislet .....	11
Chevening .....	16
Eynsford .....	12
Seven-oaks .....	70
Wimbledon .....	20
Framfield .....	10
Faversham .....	12
Maidstone .....	35
Stisted .....	10
Bexley .....	19
Bersted .....	12
St. George, Deal .....	11
Hadleigh .....	15
Norwood .....	19
St. Mary, Dover .....	27
Tenterden .....	15
Bocking .....	18
Borasted .....	11
Putney .....	38
St. John, Thanet .....	35
Meopham .....	15
Croydon .....	16
Linsted .....	10
St. Alphege and St. Mary .....	12
Wadhurst .....	10

*Diocese of Carlisle.*

Penrith .....	£20
St. Cutlbert and Scaleby .....	21

*Diocese of Durham.*

Morpeth .....	£15
Berwick .....	10

*Diocese of Gloucester.*

Kingswood .....	£17
Stow .....	15
Tetbury .....	26
Chipping Sodbury .....	11
Shipton Mayne .....	22
Alderley .....	19

*Diocese of Lichfield and Coventry.*

Wirksworth .....	£22
Chesterfield .....	32
Hanley .....	52
Trenttham .....	17
Edgmond .....	15
Stafford .....	21
Wem .....	23
Stoke on Trent .....	19
Bagginton .....	14
Sedgley .....	10
Ashborne .....	19
St. Leonard's, Bridgnorth .....	11
St. Mary, ditto .....	20
Alveley, ditto .....	12
Newcastle .....	33
Wolstanton .....	12
St. Mary, Birmingham .....	36
Ilam .....	14

*Diocese of Lincoln.*

Husband's Bosworth .....	£10
Chalfont St. Giles .....	12
Dyswell .....	12
St. Peter Martin .....	10
Grantham .....	32
Melton Mowbray .....	10
St. Paul, Bedford .....	12
Itsoch .....	15
Hemel Hempstead .....	14
Walton .....	13
Chesham .....	20
Cottered .....	12
Gainsborough .....	10
Clothall .....	12
Blunham .....	11
Orton and Twycross .....	12
Hathorn .....	12
Iven .....	20
Aldenham .....	14
St. Peter's, Eastgate .....	15
Spalding .....	35
Woburn .....	10
Pestinhall .....	10
Loudwater Chapel, High Wycombe ..	10
Wheatthampstead .....	15

*Diocese of London.*

Christ Church and St. Leonard's ..	£44
Edmonton .....	26
Isleworth .....	42
Hillington .....	24
New Brentford .....	37
Hendon .....	23

*Diocese of London.*

Tottenham.....	£70
West Ham.....	33
Much Hadham.....	16
Romford.....	29
Braintree.....	11
Broxbourn.....	24
Witham.....	25
St. Peter, Colchester.....	20
Loughton.....	40
St. Luke, Chelsea.....	28
Enfield.....	28
Twickenham.....	63
Acton.....	15
Stoke Newington.....	44
Sunbury.....	16
St. John, Hampstead.....	59
Kildon.....	15
Hackney.....	428
Broomfield.....	13
Chipping Barnet.....	11
Chesterford.....	12
Epping.....	12
Warley.....	12
Kensington.....	60

*In London.*

Bentnick Chapel.....	64
St. Giles.....	73
Short ditch.....	40
St. Lawrence.....	24
St. Mary-le-bone.....	77
St. George the Martyr.....	53
St. Sepulchre.....	38
Brunswick Chapel.....	65
St. John's Chapel, Bedford-row.....	157

*Diocese of Rochester.*

Lewisham Church.....	} £162
Dartmouth Chapel.....	
Sydenham ditto.....	
Collection at Blackheath.....	
St. Nicholas, Deptford.....	10
Milton.....	21
Bromley.....	43
Lee.....	46
Beckenham.....	45
Eltham.....	34
Yalding.....	10
Westerham.....	21

*Diocese of Salisbury.*

Linham.....	12
Sarum St. Thomas.....	21
St. Nicholas, Abingdon.....	11
St. Helen's, ditto.....	16
St. John and St. Mary, Devizes.....	46
Bradford.....	17
Lamborne.....	10
Chieveley.....	12
Bronham.....	11

*Diocese of Salisbury.*

Speer.....	£17
St. Mary, Reading.....	16
Cookham.....	11
Melksham.....	17
Chippenham.....	27
Pangbourn.....	12
Beaminster.....	16
Mareham.....	10
Highworth.....	14
Newbury.....	23
Sund.....	10
Westbury.....	21

*Diocese of Winchester.*

Lymington.....	£13
Worthing.....	10
Mitcham.....	31
Tooting.....	25
Alton.....	15
Limpsfield.....	20
St. George the Martyr, Southwark.....	20
Bermondsey.....	19
St. John's Chapel, Portsea.....	62
St. George's, ditto.....	20
Newchurch.....	19
Clapham Church.....	96
——— Chapel.....	41
Newport.....	15
Odiham.....	21
Lyndhurst.....	12
Merton.....	12
Dorking.....	26
Easing.....	12
Millbrook.....	17

*Lewes District Committee.*

At a General Meeting of the Lewes Deanery Committee of the Society for promoting Christian Knowledge, held at Cuckfield, on the 6th day of July, 1819, for the purpose of taking into consideration the expediency of establishing a District Committee of the Society, incorporated A. D. 1701, for the Propagation of the Gospel in Foreign Parts; Joseph Baker, Esq. Vice-President, in the chair.

The King's Letter addressed to His Grace the Archbishop of Canterbury, authorizing and directing a general collection of charity throughout the kingdom, in aid of the Society for propagating the Gospel in Foreign Parts; the Address of that Society; and its Resolutions respecting the establishment of Diocesan and District Committees; as also the Letter of the Lord Bishop of Calcutta, addressed to the Secretary of the Society on the subject of Indian Missions, having been read,

It was unanimously resolved,

1. That the Incorporated Society for propagating the Gospel in Foreign Parts, has, for more than a century, kept pace

\* In our last number this collection was incorrectly stated, the sum of £150, reported among the donations, being a part of the parochial collection.

with the Society for promoting Christian Knowledge, from which it emanated, in zealous and successful exertions for the diffusion of Christian faith, and Christian practice.

2. That the success of its exertions is mainly to be attributed, under the blessing of Divine Providence, to the discretion which has ever regulated its zeal.

3. That, duly considering the surest means of effectually instructing and truly converting Heathen nations to be afforded by the maintenance and advancement of Christianity in its utmost purity among our own people, settled in their neighbourhood, and subjected to their observation; this venerable corporation wisely began its missionary labours by promoting the erection of churches and schools; and providing a regular supply of learned and orthodox ministers, catechists, and schoolmasters, throughout our settlements in North America; then the most considerable in extent and importance among the foreign possessions of the British crown.

4. That in no case has the enlightened zeal of the Society been more manifest than in the selection of such missionaries only, as could produce unexceptionable testimonials of their being competent to teach the truths, and qualified to illustrate by their example, the precepts of the Gospel; of their undoubted affection to the Government, and of their willing conformity to the doctrines and discipline of the Church of England; and in the appointment to each missionary of a fixed station for his ministry, where he might enjoy the protection of civil authority, and the support of episcopal direction and superintendence.

5. That the enlargement and consolidation of the British empire in India and the establishment, with the concurrence of the constituted authorities, of an Episcopal church in Calcutta, formed upon the apostolical model of the Church of England, now presenting the long-desired security and encouragement of civil protection and ecclesiastical jurisdiction; this meeting anticipates the most beneficial results from the meditated extension of the labours of the Society to the islands and continent of Asia.

6. That it appears to this Meeting, that a more sure foundation for carrying the views of the Society into effect, cannot be laid, than on the plan suggested by the learned and pious Bishop of Calcutta, for the erection and maintenance of a Mission College in the immediate vicinity of his lordship's residence; for the several concurrent purposes

I. Of training native Christian youth in the doctrines and discipline of our Church,

in order to their becoming preachers, catechists, and schoolmasters;

II. Of receiving missionaries from England, and qualifying them for their new ministries, by initiation in the languages, customs, laws, and superstitions of the country;

III. Of affording an opportunity to the unenlightened natives to acquire a knowledge of the English language, and, free from the check too often given by violence unreasonably offered to their own religious preconceptions, to imbibe, at the same time, the moral principles and Christian feelings of Britons; and

IV. Of preparing correct and authorized translations of the Bible, and (in subservience to a right use thereof) of the Scriptural Liturgy and Ritual of our Church, and of the Commentaries of our most learned divines, into the several languages of the East.

7. That, contemplating the good already achieved, and in train to be achieved, by the Society, this meeting feels, with no ordinary feelings of satisfaction, the renewed efforts which are being made, under the sanction of the highest authority, to gain an immediate supply of money, and to insure a permanent revenue, adequate to the increased and increasing demands upon its munificence, without detriment to the funds already appropriated, and in a manner consecrated to the propagation of the Gospel in our American dependencies.

8. That, among these means, this meeting desires to mark with thankfulness the facilities afforded by the Society to the admission of new subscribers, as associated members, without the forms required, and expenses incurred on the election of members into the corporate body; and the opportunity allowed for the formation of Diocesan and District Committees throughout the country.

9. That, accordingly, a District Committee, to be called *The Leves Denery Committee of the Society for Propagating the Gospel in Foreign Parts*, be now formed in this deanery, and the contiguous parishes, under the sanction of the lord bishop of the diocese.

10. That the object of this committee be, to make known from time to time, the designs, the resources, the efforts, and the success of the Incorporated Society, and to receive and transmit, through its treasurers, benefactions and subscriptions to the Society's treasurer in London.

11. That this committee do consist of all the members of the corporate body; of all the annual subscribers of one guinea to the Society as associated members; of all

annual subscribers of half-a-guinea and upwards to the committee; of all the clergy and others the subscribing members of the Lewes Deanery Committee of the Society for promoting Christian Knowledge, resident, or sojourning within the deanery.

12. That this committee do meet on the same days, and at the same places, in which the latter committee does generally, or may at any time be appointed to meet.

13. That the right hon. the earl of Chester, president of the latter committee, be respectfully solicited to accept the office of president to this committee.

14. That the right hon. the earl of Bristol, the right hon. the earl of Egremont, the right hon. the vice-chancellor of England, the hon. David Montague Erskine, and the other vice-presidents of the latter committee, be likewise requested to accept the office of vice-presidents of this committee.

15. That the secretaries of the latter committee be requested to act as secretaries of this committee.

16. That the rev. Thomas Baker, rural dean, rector of Stanmer cum Falmer; the rev. Thomas Baden Powell, rector of Newick; and the rev. Dr. Holland, rural dean, rector of Poynings; and such other members of the Incorporated Society as may now, or hereafter, be resident within the deanery, be requested to act as district treasurers.

17. That all subscriptions be considered due on the 1st day of May in each year, and be paid in advance.

18. That an annual statement of the receipts and expenditure of the committee, together with a summary of the receipts and expenditure of the Incorporated Society, be printed and circulated throughout the deanery.

19. That the foregoing Resolutions be forthwith printed, and that copies be transmitted by the secretaries to the most rev. the archbishop of Canterbury, president of the Incorporated Society, &c. &c. &c. to the right rev. the lord bishop of the diocese, to the right hon. the president, to the venerable the archdeacon of Lewes, and to the several clergy throughout the deanery.

20. That the respectful thanks of this meeting be given to the chairman.

By direction of the general meeting,

SAMUEL HOLLAND,  
ROBERT JAMES CARR,  
HENRY PLIMLEY,  
J. H. BEAVER, } Secretaries.

Depository, *Brightelmstone,*  
13th July, 1819.

# SKETCH OF THE EISTEDDFOD, HELD AT CARMARTHEN.

This Eisteddfod commenced on Thursday, the 8th day of July, between the hours of eleven and twelve in the forenoon, in the great-room of the Ivy-Bush hotel, with the sound of trumpet, when a great concourse of persons, consisting of members of the Cambrian Society, bards, and musicians, assembled at the given signal, all of whom were admitted by means of tickets, on which their names were written; none beside having the privilege of being present. It was hoped, that the president of the society, in Dyfed, Lord Dynevor, that highly-respected nobleman, whose ancestor, Gruffith ap Nicolas, an illustrious patron of the Bards, presided at the great Eisteddfod, held at Carmarthen, in the year 1451, would be present; but his unavoidable absence in London, unfortunately disappointed the wishes of the society: his lordship was, however, most ably represented by the lord Bishop of St. David's, whose zeal and well-directed exertions on the occasion, were equally conspicuous and successful.

The Eisteddfod was opened by the officiating president, surrounded by the following gentlemen, who formed the committee of management, viz.: the rev. archdeacon Beynon, William Lewes, esq. of Llysnewydd, David Davies, esq. M.P. Thomas Bowdler, esq. Charles Morgan, esq. the rev. Edward Picton, William Morgan, esq. the rev. B. Millingchamp, the rev. Eliezer Williams, the rev. William Morgan, the rev. J. Rees, and other members of the society. The rev. David Rowland, secretary, Mr. Edward Williams, the rev. Eliezer Williams, the rev. David Richards, and Mr. Robert Davies, the judges appointed for awarding the prizes for the best literary compositions, and several bards and musicians, amounting with others to about two hundred persons, were present. The business of the meeting was opened by the learned and worthy prelate who filled the chair, in a short but highly appropriate speech.

The right rev. chairman then announced, that a meeting was held on the 14th ult. at lord Dynevor's house in London, to consider the propriety of forming a Branch Society in the metropolis, to co-operate with this, at which several persons of distinction from North Wales were present, and that it had been thought advisable to defer it till next year. A letter from lord Dynevor, apologizing for his absence, was then read.

Prizes were then adjudged for the poems and essays, which were recited by their



respective authors; and the other business of the meeting carried on.

On Saturday, the ceremony of granting degrees of proficiency took place. As it was necessary that it should be performed in the open air, under the sublime canopy of heaven, the spot chosen for the purpose, was the garden of the Ivy-Bush hotel. Eight constituted bards, viz. Mr. Edward Williams, the rev. Walter Davies, rev. Eliezer Williams, rev. David Richards, rev. Daniel Evans, Mr. Robert Davies, and Mr. Taliesin Williams, having chosen Mr. Edward Williams, as officiating bard on the occasion, he commenced the ceremony, by making out a circle with small stones, placing a large one in the centre, into which circle none but bards were to enter. He then took a sheathed sword from the sword-bearer, Mr. Thomas Williams, who was also a constituted bard, which was unsheathed by the several bards, standing within the circle, all of them at the same time laying hold of the hilt of the sword, and the officiating bard, of the point of the scabbard. The latter proceeded to state what were the qualifications required of a candidate for the degree of bard; observing, that no one could be admitted but through the recommendation of some bard present, or by a proof of his skill in poetical composition, on examination. The ceremony of admission, after due recommendation and unanimous approval, consisted in the officiating bard holding the sword, with the point towards himself, and the candidate laying hold of the hilt; the former observing at the same time to the latter, that, on being admitted to this degree, he was under an engagement, not to do violence to any one with the sword. Being admitted, the officiating bard invested him with a blue ribbon, which he tied round his right arm. When all the bards were admitted, the sword was placed on the stone in the centre of the circle.

While candidates were admitted to the degree of Druids, the sword remained on the central stone within the circle, and the candidate being duly recommended, his qualifications stated, and no objection made, he was admitted by the officiating bard, who invested him with a white ribbon, which was tied round his right arm. Clergymen, it was observed, were Druids by their profession, and, therefore, required only the investiture of the white ribbon on their admission to the degree. The ceremony of admission to the degree of Ovate, or that of a proficient in the sciences, was similar to the last, the investiture being with a green ribbon. When the several candi-

dates had been admitted, the sword was taken up, and the bards laying hold of the hilt together, while the officiating bard held the scabbard, it was returned into the same, which concluded the ceremony.—The blue ribbon, with which the bard is invested, is an emblem of Truth, which it is his duty to observe; the white, that of Innocence, to be observed by the Druid; and the green, that of Science, professed by the Ovate.

In conclusion, the thanks of the meeting were given to the lord Bishop of St. David's, the officiating president, for the great pains he had taken in promoting the interests of Cambria, and the ability with which his lordship had executed the duties of his office during the whole of the Eisteddfod. Various gratuities were voted to the harpers who had attended; and the company went away very well pleased.

#### COURT OF KING'S BENCH, JUNE 30. IRON COFFINS.

Mr. Gurney shewed cause against a rule, obtained on a former day by Mr. Scarlett, in the case of *Bridgman v. the Rector and Churchwardens of St. Andrew's, Holborn*, for a mandamus to oblige the rector and churchwardens to permit the interment of the wife of a parishioner, which had been refused upon the ground that the said rector and churchwardens had refused interment to the body of the deceased in the parish church-yard, because in an iron coffin.

Mr. Gurney produced an affidavit, stating that the husband of the deceased, amongst other things, had proposed to the patentee of the iron coffins, long before the decease of his wife, to prepare an iron coffin for her; and upon a representation from the patentee that some difficulty would occur in procuring the interment of the deceased in an iron coffin, said to him that he might keep her in his warehouse for twelve months, until the legal decision in this case could be obtained, and he contended, that the plaintiff could therefore allege no injury sustained to his feelings by the refusal of interment in a case where the interest of the patentee for the manufacture of iron coffins was more the object than any common law right of the plaintiff to demand the interment of the corpse of his deceased wife. He admitted that by common law the plaintiff had a common law right to demand the interment of his wife, as a parishioner, in the church-yard, according to the usage of the parish, in the ordinary way; but that here the plaintiff demanded the interment in a way wholly

different from the common usage, namely in an iron coffin. The motive of objection on the part of the rector and parish officers was, that inasmuch as the inhabitants of the said parish amounted to 80,000 in number, that all had the same common law right to interment in the church-yard, and that if by any new mode of sepulture the ordinary course of decay did not take place, the church-yard would be so full that the rights of other parishioners to a considerable amount would be abrogated, but more especially by an adoption of sepulture in iron coffins. He stated that the defendants had not refused interment to the body of the deceased, that the only objection offered was to the iron coffin,

and that the defendants had gone so far as to offer to the plaintiffs a wooden coffin, for the purpose of interment, but that they refused, and insisted upon the right of interment in the way they chose. He therefore hoped the court would consider this question as belonging peculiarly to the Ecclesiastical Court, and would refuse the *mandamus*.

Mr. Scarlett was heard in support of the rule, as was Mr. Chitty; but the court were of opinion, that although a refusal of the common law right of sepulture being refused might be a ground for a *mandamus* from that court, the mode of sepulture was a question for the Ecclesiastical jurisdiction; and they, therefore, refused the rule.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

Rev. John Walker, LL.B. fellow of New College, Oxford, to the vicarage of Hornchurch, in the county of Essex; patrons, the warden and fellows of that society.

Rev. George Swayne, M.A. rector of Langridge, Somerset, and fellow of Wadham College, Oxon, to the vicarage of Hockley, Essex, vacated by the death of the rev. Henry Rigby; patrons, the warden and fellows of that society.

Rev. Francis Merewether, M.A. to hold by dispensation the vicarage of Whitwick, together with the rectory of Cole Orton, both in Leicestershire; patron, right hon. C. Bathurst.

Rev. J. R. Hunton, of Londonderry, Yorkshire, appointed domestic chaplain to the earl of Coventry.

Rev. Thomas Mansel, M.A. eldest son of sir William Mansel, bart. to be chaplain to the Prince Regent.

Rev. Harry Farr Yeatman, LL.B. to the rectory of Stock Gaylard, Dorset.

Rev. Wm. Hobson, to the rectory of Sizeland, Norfolk, on his own petition.

The dean and chapter of Christ Church, Oxford, have presented the rev. Herbert Randolph to the vicarage of Marcham, in the county of Berks, vacant by the death of rev. H. Forester.

Rev. George Powell, M.A. to the sinecure rectory of Duloe, Cornwall.

Rev. Henry William Johnson Beauchamp, M.A. to the vicarage of Laton, with the vicarage of Ersey annexed Wilts; patron, earl of St. Germans.

The right rev. the lord bishop of St.

Asaph has collated the rev. Edward Roberts, late curate of Henllan, Denbighshire, to the rectory of Halkin, Flintshire; vice, rev. P. Roberts, deceased.

Rev. William Wilton Mutlow, M.A. presented to the vicarage of St. Mary de Lode, and curacy of the Holy Trinity.

Rev. James Garbett, M.A. minor canon and prebendary of Hereford cathedral, to the vicarage of St. John's, Hereford.

Rev. Matthew Hill, B.A. rector of Sutton, and minor canon of Hereford cathedral, to the vicarage of Marden.

Rev. C. Palmer, M.A. to the vicarage of Churcham, with the chapel of Bulley annexed.

Rev. J. Thackeray, rector of Downham, Norfolk, to the living of Hadley, Middlesex.

Rev. Hugh Owen, minister of St. Julian's, Shrewsbury, to the rectory of Stapleton, Salop.

Rev. Oriel Rey, to the rectory of Wyverstone, Suffolk.

Rev. Charles Lloyd, B.D. student of Christ Church, Oxford, is elected preacher to the hon. society of Lincoln's Inn.

### UNIVERSITY INTELLIGENCE.

CAMBRIDGE, June 25.—The annual prizes of fifteen guineas each, given by the representatives in parliament of this university, to two senior and two middle bachelors of arts, who shall compose the best dissertations in Latin prose, were yesterday adjudged as follows:—

SENIOR BACHELORS.—Subject, "Quæ-

nam fuerit Oraculorum vera indoles ac natura?" Chas. John Heathcote, of Trinity-college. No second prize adjudged.

**MIDDLE BACHELORS.**—Subject, "Inter veterum philosophorum sectas, cuiusnam potissimum tribuenda sit laus vere sapientiae." Thomas Flower Ellis, of Trinity-college. No second prize adjudged.

July 2. The Porsonian prize for the best translation of a passage from Shakspeare into Greek verse, was on Tuesday last adjudged to Mr. Horatio Waddington, scholar of Trinity-college. The subject was from Coriolanus, act v. scene 3, part of Volturnia's speech, beginning with "Thou know'st, great son, the end of war's uncertain;" and ending with "Let us shame him with our knees."

Lord Harvey, eldest son of the earl of Bristol, is admitted nobleman of Trinity-college, in this university.

July 5. At eight o'clock on Saturday morning, his royal highness the duke of Gloucester, chancellor of the university, with the princess Mary, his duchess, and the princess Sophia of Gloucester, arrived in his royal highness's carriages, each with six horses; shortly after which, the vice-chancellor, the hon. George Neville, heads of houses, &c. went in procession from Magdalen-lodge to Trinity, to congratulate their royal highnesses on their arrival.

On Sunday sermons were preached at Great St. Mary's church by two doctors. In the morning, the rev. J. B. Hollingsworth, of St. Peter's college, and in the afternoon, the rev. T. T. Walmesley, of St. John's-college, before the distinguished visitors, who that day dined at Magdalen-lodge, where the party consisted of about 80. After this the royal personages attended service at Trinity-college chapel, and in the evening gratified the public by walking on Clare-hall Piece, amidst a great concourse of visitors and inhabitants of the town. In the evening they supped with the Bishop of Bristol. On Monday, after a levee, at which the presentations were very numerous, the chancellor went to the senate in his full robes, accompanied by the duchess and princess, and followed in procession by the earl of Hardwicke, high steward of the university; lord Erskine, lord Hervey, and the hon. B. O. Noel. The following honorary degrees were conferred:

The right hon. John Becket, Trinity-college, LL. D.; lord Carrington, Magdalen-college, LL. D.; lord Braybrooke, Magdalen-college, LL. D.; marquess of Buckingham, Magdalen-college, LL. D.; earl of Roseberry, Pembroke-hall, LL. D.; sir Thos. B. Lennard, bart. Downing-college, M.A.; hon. H. S. Stepford, Trinity-col-

lege, M.A.; sir F. Sykes, bart. St. John's-college, M.A.; hon. R. J. Eden, Magdalen-college, M.A.; Mr. George Nevill, Magdalen-college, M.A.; sir H. Williamson, bart. St. John's-college, M.A.; hon. E. G. Moore, St. John's-college, M.A.; hon. A. Cavendish, Magdalen-college, M.A.; hon. G. Spencer, Trinity-college, M.A.; sir W. W. Wynn, bart. Magdalen-college, M.A.; hon. S. E. Eardley, Caius college, M.A.; hon. A. Calthorpe, Pembroke-hall, M.A.; sir Culling Smith, bart. Trinity-college, M.A.

Mr. Charles Hatch, fellow of King's-college, was admitted bachelor of arts; Mr. Beale Post, of Trinity-hall, bachelor in civil law; Mr. Allan Maclean, of Caius-college, bachelor in Physic.

The following gentlemen of Oxford were admitted *ad eundem*:—John Watts, M.A. of University-college; Edw. John Turnour, M.A. of St. Mary-hall; Thomas Snell, LL. B. of John's-college; and John Bartlam, M.A. of Merton-college.—George Thorold, of St. Mary-hall, Oxford, was incorporated bachelor of arts.

After the chancellor had conferred the degrees with his usual dignity, Mr. Thomas Babington Macaulay, of Trinity-college, recited his English poem on Pompeii, which had gained the chancellor's gold medal.

On his return, the mayor and corporation waited on his royal highness at Trinity-lodge, and presented an address from that body. The royal party then proceeded to St. Mary's church, to hear the oratorio of Judas Maccabæus. At the conclusion of the part then in performance, "God save the King" was played by the whole band, and sung by the choir.

The royal party, with a number of distinguished persons, dined at Trinity-college. In the evening their royal highnesses attended a concert, which was held in the Senate house. Professor Hagne led the band, and was ably supported by Messrs. Mori and Lindley, Mrs. Salmon, Mad. Bellochi, and Messrs. Braham, W. Knvett, Bellamy, and Vaughan. They were encored in most of their songs, and 2000 persons were present.

Tuesday.—This being Commencement day, on which the creation of doctors and masters of arts take place, a congregation was held by the proctors at eight o'clock, when they created the masters of arts, in order that H. R. H. the chancellor, and the illustrious visitors might not be detained too long at the usual congregation. At ten o'clock, the duke and duchess of Gloucester, with the princess Sophia, went in state to the Senate-house, where his royal

highness distributed the prizes to Messrs. H. Waddington, T. Hall, and — Oakes. After the creations were concluded, the public orator presented the right hon. Charles Grant, of Magdalene-college, for admission to the honorary degree of doctor in civil law, which was conferred upon him by his royal highness. Upon leaving the Senate-house, their royal highnesses visited the public library, the Fitzwilliam museum, where they appeared highly delighted with the magnificent collection of pictures and books.

Wednesday morning, the royal party, after having attended an oratorio at King's chapel, departed from the university, and proceeded to Audley End, the beautiful seat of lord Braybrooke, to dinner.

Amongst the most numerous and respectable assembly, we noticed the following distinguished persons;—

Lord Hardwicke, high steward; the vice chancellor, marquess of Buckingham, lord and lady Delaware, lord Braybrooke and family, sir W. W. Wynn and lady, the advocate-general, earl of Roseberry, hon. Mr. Eardley, Chas. Grant, Esq. sir Culling Smith, le comte Borreuski, le comte de Velo, le marquess Cappone, le comte Cicognara, &c. &c.

Rev. John Duncalf, of St. John's college, was on Saturday admitted bachelor in divinity; Edward Lovell, of Jesus-college; and Edward Pollhill, of Trinity-hall, bachelors in civil law; William Mitchell, B.A. of Exeter-college, Oxford, was incorporated of this university; and George Valentine Cox, M.A. New-college, and Henry Kempson, M.A. of Christ-church, Oxford, were admitted ad eundem.

**MASTERS OF ARTS.**—Trinity-college, Messrs. Carver, Lefevre, Sowerby, Hall, Brand, Becket, Lucy, Blydys, Thornton, Pace, Stevenson, Whewell, Hamilton, Higman, Bromhead, Sheepshanks, Hare, Broadley, Foley, Allan, M. Neven, Austen, Thompson, Graham, Wrixon, Valentine, Ker, Hutton, Elliott, Coghlan, Rice, Bradney, Hutcheson, Casborne, M'Leay.

St. John's. Messrs. Carr, Cookson, James, Mayor, Carmack, Dunn, Bagge, Chesshyre, Whittington, Evans, Fielding, Jones, Twopenny, Lee, Helyear, Bushby, Plucknett, Blunt, Atlay, Powell, Beaufoy, Andrews, Rich, Bell, Stock, Lievre, Barton, Mossop, Reed, Bourke, Myers, Downes.

Peter-house. Messrs. Hudsp, Ellis, Harrison, Johnson, and Babbage.

Clare-hall. Messrs. Holden, Semple, Sandford, Haggatt, Torreano, Arnold, Symonds, Dawson, Thorold, Stoddart.

Pembroke-hall. Messrs. Bolton, Maddy, Hardy, Tasker, Collison.

Caius-college. Messrs. Jacob, Turnbull, Maud, Wragg, Boldero, Jones, Warner, Grimwood, Jones.

Trinity-hall. Messrs. Ebdon, Clarke, Crossingham.

Bennet-college. Messrs. Porcher, Lloyd, Law, Day, Roberts, Hepworth, Brackenbury.

King's-college. Messrs. Daniel Dampier, H. P. Dampier, Price, Warner.

Queen's-college. Messrs. Tattershall, Mitchell.

Catherine-hall. Messrs. Hopkins, Dixon. Jesus-college. Messrs. Seymour, Reynolds, Grove, Brooke, Turner, Browne, Myers.

Christ-college. Messrs. Graham, Wilson, Benson, Whicheote, White.

Magdalen-college. Mr. Lawson.

Emmanuel-college. Messrs. Weller, Armitage.

Sidney-college. Messrs. Hayne, Mitchenson, Willis, Jenken.

July 10. Rev. James Inman, D.D. of St. John's-college, professor of the Royal Naval-college, and school of Naval Architecture at Portsmouth, was on Friday last admitted to the degree of doctor in divinity. Mr. Arthur Wrightson, of Trinity-college, was on the same day admitted master of arts. We understand that the admissions at St. John's-college for this year are 144.

July 22. A grace passed the senate on Thursday for affixing the university seal to a letter of thanks from the public orator to their royal highness the chancellor, the duchess of Gloucester, and princess Sophia Matilda, for their recent visit.

**MASTERS OF ARTS.**—Wm. J. Carver, Trinity-college; Geo. Day, Corpus Christi-college; Rich. Matchett Law, do.; Wm. Thos. Myers, Jesus-college; John Simpson Myers, St. John's-college; Wm. Hepworth, Corpus Christi-college; Geo. Cookson, St. John's-college; Jas. Collet Embden, Trinity-college; Julius Charles Hare, ditto.

July 23. The following gentlemen are appointed select preachers at St. Mary's for the Sunday afternoons, from November 1819 to May 1820.

November, rev. Mr. Lonsdale, King's-college.—December, rev. Mr. Franks, Trinity-coll.—January, rev. Mr. Bridge, St. Peter's college.—February, the lord bishop of Peterborough.—March, rev. Mr. Pepys, St. John's-college.—April and May, rev. Mr. Benson, Trinity-college.

Mr. Ramsay is elected fellow of Jesus-college in the room of Mr. Broadrick, who has voluntarily resigned his fellowship.

Dr. Niemeyer, chancellor of the univer-

sity of Halle, in Saxony has, during the present week, paid a visit to this university.

OXFORD, June 26. On Wednesday last, in full convocation in the theatre, the commemoration of the founders and benefactors of the university was holden, when the following honorary degrees were conferred:

**DOCTORS IN CIVIL LAW.**—J. H. Langston, Esq. of Sarsden-house, high sheriff of Oxford; count Breunner, chamberlain of the emperor of Austria, &c.; lord Stanley, M.P. for the county of Lancaster; general sir George Nugent, bart. of Westhorpe-house, Bucks; sir Claudius Stephen Hunter, bart.; sir Wm. Ousley, knt. D.C.L. of the university of Dublin; J. W. Russell, Esq. high sheriff of Staffordshire; George Dashwood, Esq. of Kirtlington, Oxfordshire; John Phillips, Esq. of Culham, Oxfordshire.

**MASTERS OF ARTS.**—G. C. Haughton, Esq. professor of Hindu literature, and of the history of Asia in the East India college at Hailebury; W. D. Sneyd, Esq. gentleman commoner of Brase-nose college; Langham Rokeby, Esq. gentleman commoner of Worcester-college.

The Crewein oration for the benefactors to the university, was then spoken in a most animated and eloquent style, by the rev. John Jonas Conybeare, M.A. of Christ-church, and poetry professor.

On Monday, the following degrees were conferred:—

**MASTER OF ARTS.**—Right rev. William Skinner, Wadham-college, and bishop of Aberdeen, Scotland; rev. George Furlong Wise, Exeter-college, grand compounder.

**BACHELORS OF ARTS.**—John Swire, University-college, grand compounder; Robert Watt, Exeter-college.

On Friday last the following degrees were conferred:—

**BACHELORS IN DIVINITY.**—Rev. William Ashmead Pruett, Worcester-college; rev. John Lightfoot, fellow of Merton-college; rev. Charles Rose, fellow of Lincoln; rev. Edward Cardwell, fellow of Brase-nose-college.

**BACHELOR OF MEDICINE.**—Sherlock Willis, Magdalen-college, with a licence to practise.

**MASTERS OF ARTS.**—Earl de la Warr, Brase-nose-college, and Henry Bosanquet, Esq. Corpus Christi-college, grand compounders; rev. William Gilbee, Worcester-college; John Campbell Fisher, Corpus Christi-college; rev. William Wills, Wadham-college; rev. John East, rev. John Worrall Grove, and rev. William Henry Havergal, St. Edmund-hall; rev. Joseph Cross, Magdalen-hall; Richard Palmer,

student of Christ-church; rev. John Blackmore, fellow of Exeter-college; rev. John West, Exeter-college; rev. William Moore, scholar of Pembroke-college; Thomas Hall Plumer, Esq. Baliol-college.

**BACHELORS OF ARTS.**—Thomas Penrddocke Michell, Merton-college; Edw. Woodyatt, Brase-nose-college; Geo. Chard, Trinity-college; Geo. Hawker, Exeter-college.

July 3.—On Monday last, the following gentlemen were admitted fellows of St. John's-College: John Joseph Ellis, and Benjamin Holford Benner.—Same day, Thomas Arthur Powys and Edward Turnour, were admitted scholars of the same society.

On Wednesday the election took place at Exeter-college, when Josiah Forshall, B.A. of the same college, and Thomas Kitson, of Baliol-college, were elected fellows of that society.

On Wednesday the following gentlemen were elected fellows of Wadham-college: Stephen Hurst Langston, Thomas Griffiths, John Manley, and Peter Gramer Blencowe.—Same day, John Charles James Hoskyns Abrahall, Edward George Simcox, William Oxnam, and Matthew Hughes George Buckle, were elected scholars of that society.

On Thursday last the following were admitted to degrees:—

**BACHELOR IN DIVINITY.**—Rev. Joseph Benson, of Queen's-college.

**BACHELOR IN CIVIL LAW.**—Rev. Frederick Charles Blackstone, fellow of New-college.

**MASTERS OF ARTS.**—Charles Edmund Keene, fellow of All Souls'-college; rev. Thomas Trevenen Penrose, fellow of Exeter-college; rev. Bouchier Marshall, Exeter-college; rev. Thomas Fryer Jennings, Wadham-college; rev. Joseph T. Kirkbank, Queen's-college; rev. Harry Lee, fellow of New-college; rev. Edward Turner, of Baliol-college; rev. William Boyter Young, of St. John's-college; rev. Joseph Mayo, of Brasenose-college.

Yesterday the following were admitted to degrees:—the rev. Joseph Benson, of Queen's-college, was admitted doctor in divinity; rev. James Britton, Christ-church, was admitted bachelor and doctor in divinity; rev. Robert Broadley, St. John's-college, was admitted master of arts.

July 10.—Saturday, the 3d instant, the rev. John Oldershaw, B.C.L. of St. Mary Hall, and vicar of Tarvin, in Cheshire, was admitted doctor in civil law, grand compounder.

Thursday last, the Right Rev. William Skinner, M.A. of Wadham-college, and bi.

shop of Aberdeen, in Scotland, was admitted bachelor and doctor in divinity.—The rev. Francis Knight, M.A. of Magdalen Hall, was admitted bachelor in divinity.—The Rev. John Wickham Griffith, B.A. scholar on the Michael's foundation, Queen's-college; and the rev. Martin Stow, B.A. fellow of New-college, were admitted masters of arts.—William Hawkes Langley, of Christ-church, was admitted bachelor of arts.

July 17.—Saturday last, the last day of Act Term, the following degrees were conferred:—

**DOCTOR IN DIVINITY.**—The Rev. Francis Knight, of Magdalen Hall.

**MASTERS OF ARTS.**—George Henry Cherry, Esq. of Christ Church, grand compounder; rev. Dacre Clemetson, of St. Alban Hall.

The whole number of degrees in Act term, was D.D. four; D.C.L. one; B.M.E.D. one; B.D. eight; B.C.L. one; B.M.E.D. two; M.A. 44; B.A. 56; Matriculations, 69; Regents of the year, 123.

#### MARRIED IN AND NEAR LONDON.

At Pancras, the rev. R. Williams, bendary of Lincoln, to Miss Round, eldest daughter of the late Stephen Round, esq. of King's Beech Hill, Berks.—At Islington, the rev. Charles David Brereton, rector of St. Edmund's, Norwich, to Frances, youngest daughter of Joseph Wilson, esq. of Highbury Hill, Middlesex.—The rev. Charles James Burton, to Eliza, second daughter of the late William Boteler, esq. of Eastry, Kent.—The rev. Henry Lindsey, perpetual curate of Wimbledon, Surrey, to Maria, eldest daughter of J. Marryat, esq. M.P.

#### DIED IN AND NEAR LONDON.

In Upper Seymour-street, in his 75th year, the rev. William Percy, D.D. rector of St. Paul's church, Charleston, South Carolina, and formerly curate of West Bromwich.—Suddenly, in his 79th year, the rev. Dr. Twycross, of Mile End.

**CAMBRIDGESHIRE.**—Married, the rev. T. D. Atkinson, M.A. fellow of Queen's-college, Cambridge, to Hannah, fourth daughter of the late Dr. Stephen.

Died, much lamented by his friends and acquaintance, after a short illness, the rev. Thomas Kilgour, rector of Long Stow, and one of his majesty's justices of the peace for the county.—In the 70th year of his age, the rev. James Atkins, rector of Long-

stanton, St. Michael's, and formerly fellow of Magdalen-college, Cambridgeshire.

**CHESHIRE.**—Died, at Davenham, in the 80th year of his age, the rev. James Tomkinson, rector of that parish, a deputy-lieutenant, and nearly 50 years a magistrate for the county palatine.—Lately, aged 73 years, Cornelius Clerk, formerly clerk of Beeston chapel; and the same evening, his wife. This venerable couple were both interred in the same grave.

The south porch of Chester cathedral has been repaired and restored in a very ingenious manner.

**CORNWALL.**—Married, the Rev. William Woolcombe, fellow of Corpus Christi College, Oxford, to Elizabeth, youngest daughter of the late rear-admiral Reynolds, of Pinair, Cornwall.

**CUMBERLAND.**—Died, at Carlisle, the rev. S. Hartleys.—The rev. T. Hayes, vicar of St. Oswald's, Durham.

**DEVONSHIRE.**—Married, the rev. Geo. Cornish, of Salcomb Hill, to Harriet, second daughter of sir Robert Wilmot, bart. of Cheddeshden, Derbyshire.

**ESSEX.**—Married, at St. Peter's church, Colchester, the rev. J. F. Benwell, B.A. to Miss Chamberlain, of that town.—At Mistley, Essex, the rev. R. M. Miller, M.A. vicar of Dedham, to Mary, second daughter of the late rev. J. Harrison, LL.B. rector of Wrabness.—The rev. J. F. Roberts, of Felsted, Essex, to Mary, only daughter of Mr. Richard Clarke, of Cambridge.

**HEREFORDSHIRE.**—Died, at Hereford, the rev. R. Underwood, rector of St. Nicholas, vicar of St. John the Baptist, and custos of the college of Vicar's Choral.

**KENT.**—Died, at Rochester, aged 78, the rev. James Jones, one of the minor canons of Rochester cathedral, and a magistrate for the county.

**LINCOLNSHIRE.**—Married, at Gainsborough, the rev. J. H. C. Boswell, B.A. of Stoney Stratford, to Eliza Jane, eldest daughter of the Rev. Dr. Cox.

**MIDDLESEX.**—Died, at the vicarage-house, Bedford, in the 88th year of his age, the rev. Henry Whitfield, D.D. upwards of 40 years vicar of that parish, and during the same period rector of Rushall, Wilts, and diocese of Salisbury.

**LINCOLNSHIRE.**—Married, the rev. J. Bosworth, vicar of Little Horwood, Bucks, to Mrs. Renshaw, widow of the late Mr. Thomas Renshaw, of Nottingham.

**SHROPSHIRE.**—Died, at Stapelton, the rev. E. Boys, rector of that place.

**SOMERSETSHIRE.**—Died, at Bath, the rev. George Brown, late of Pucklechurch, Gloucestershire, and of Sydney-college,



Cambridge.—Aged 70, the rev. John Fewterel, rector of Stocklenh Ottersey, Broadway, and vicar of Pie Abbots, Somersetshire.

SUFFOLK.—The right hon. the earl of Dysart, the high steward of the corporation of Ipswich, has contributed the sum of 50*l.* towards the repairs of the organ of St. Mary Tower church.

YORKSHIRE.—Died, in the 79th year of his age, the rev. John Clarke, M.A. rector of Godmanham, near Market Weighton.—The rev. F. Quentric, aged 77.—The rev. T. Hayes, M.A. vicar of St. Oswald's, Durham, and precentor of that cathedral, aged 86.

WALES.—Died, the rev. Walter Williams, M.A. formerly of Bailie, Breconshire, and late chaplain of Cochin, East Indies.—At Llanycil, Merionethshire, rector of that parish during 37 years, aged 80, the rev. Rice Anwyl Clerk.—At Welshpool, the rev. J. H. Williams, vicar of that parish.—At Tyglen, Cardiganshire, the rev. Alban Thomas Jones Gwynne, aged 68.—The rev. Mr. Jones, rector of Denvin, in the county of Denbigh.—The rev. Peter Roberts, rector of Halkin, in the county of Flint, to which he had been instituted but a few months.—At Clerow, in Radnorshire, aged 81, the rev. John Powell.—At the rectory of Lanthelay, in the county of Brecon, in the 78th year of his age, the rev. Edward Davies, 42 years rector of the said parish. His many charitable and benevolent acts, will render his loss deplored by the poor, and his parishioners in general, by whom he was generally beloved.

The inhabitants of Wrexham, in the county of Denbigh, with that liberality

towards the Established Church, for which they are so remarkable, have entered into an ample subscription for the purpose of establishing a Sunday evening lecture in that town. The first lecture was preached by the Rev. Reginald Heber, canon of St. Asaph.

Early in the month of June, a Sunday school, on the National plan, was opened at Cowbridge, in the county of Glamorgan, when 120 children of both sexes were admitted. The good effects of this institution have already been experienced, by the comparative orderly manner in which the children conduct themselves on the Sabbath-day.

The corporation of Carmarthen, with their accustomed zeal in behalf of any thing connected with the Established Church, have granted a piece of ground for the purpose of erecting a room for the National female school in that town, and have moreover subscribed 100*l.* towards the same. The lord bishop of St. David's, and lady Cawdor, have also contributed 20*l.* We are happy to remark, that daily or Sunday schools, as circumstances will permit, on the National plan, are rapidly increasing throughout the principality.

The lord bishop of Bangor has been pleased to institute the rev. Owen Reynolds, to the rectory of Aber; and the rev. John Owen, to the vicarage of Conway. His lordship has been also pleased to prefer the rev. R. Jones to the rectory of Denvin, Denbighshire; the rev. Robert Roberts, to the rectory of Llanellidan, Denbighshire; the rev. Henry Hughes, to the rectory of Llanfaethlu, Anglesey; and the rev. C. Williams, to the rectory of Llangeftou.

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## MONTHLY LIST OF PUBLICATIONS.

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### DIVINITY.

A Critical Examination of those Parts of Mr. Bentham's "Church of Englandism" which relate to the Sacraments and the Church Catechism. By the Rev. H. J. Rose, A.B. Chaplain to the Right Hon. the Earl of Sheffield. 5*s.*

Established Church.—Dialogues and Letters illustrative of the Purity and Consistency of its Doctrine; and proving that its Interpretations of Scripture are fully adequate to produce that religious and moral Conduct necessary to form the Character of a good Christian; also, Observations on some of the Causes of Dissent

from the Church, and on other Subjects connected with its Doctrines and Government. 8*s.*

A Sermon preached for the Society for the Propagation of the Gospel in Foreign Parts, on Sunday, June 13, 1819, in the Parish Church of Chatteris, Cambridge-shire. By the Rev. R. Chatfield, LL.D. Vicar of Chatteris, &c. 1*s.* 6*d.*

The Duty of Exercising our Faculties as the Means of superior Knowledge and Power: a Sermon preached on Trinity Monday, June 7, 1819, in the Parish Church of St. Nicholas, Deptford. By the Rev. John Hewlett, B.D. &c. &c. 8*vo.* 1*s.* 6*d.*

A Sermon in Aid of the Funds of the Society for the Propagation of the Gospel in Foreign Parts; preached at Leytonstone Chapel, in Essex, on Trinity Sunday, 1819. By C. H. Sampson, D.D. of Magdalene Hall, Oxford. 8vo. 2s.

A Sermon for the Benefit of the Society for the Propagation of the Gospel in Foreign Parts; preached at the Parish Church of Stoke Talmage, Oxfordshire, on Sunday, June 27, 1819. By the Rev. W. F. Protheroe, B.A. Rector. 8vo. 1s.

The Christian Worship; a Sermon preached in the Octagon Chapel, Bath, on Sunday, May 30, 1819. By T. L. O'Beirne, D.D. Lord Bishop of Meath. 8vo. 1s. 6d.

A Sermon preached in the Parish Church of St. Martin's in the Fields, June 20, 1819, after reading the King's Letter, and previous to the Collection therein directed to be made, in Aid of the Society for the Propagation of the Gospel in Foreign Parts. By Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of St. Martin's in the Fields. 2s.

Harmony and Co-operation among the Clergy of the Established Church recommended, in a Sermon preached June 3, 1819, in the Parish Church of the Holy

Trinity, Coventry, at the Visitation of the Rev. and Ven. Charles Buckeridge, D.D. Archdeacon of Coventry. By the Rev. George Chandler, LL.B. late Fellow of New College, Oxford, and Rector of Southam, Warwickshire. 8vo. 1s. 6d.

A Sermon in Aid of the Propagation of the Gospel in Foreign Parts; preached in the Parish Church of Keelby, in the County of Lincoln, on Sunday, June 20, 1819. By the Rev. G. Sproston, Curate. 1s. 6d.

A Charge on the Claims of the Roman Catholics, delivered to the Clergy of the Archdeaconry of Essex, in May, 1819. By F. J. H. Wollaston, B.D. F.R.S. 2s.

The Curates' Appeal to the Equity and Christian Principles of the British Legislature, the Bishops, the Clergy, and the Public, on the peculiar Hardships of their Situation; and on the Dangers resulting to Religion, to Morals, and to the Community, from the arbitrary Nature of the Laws, as they are now frequently enforced against them. 5s.

Exercises for Greek Verse; consisting of extremely Literal Translations from various Greek Poets: with short Notes. By the Rev. Edmund Squire, M.A. Master of Felsted School.

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## LITERARY INTELLIGENCE.

The Greek is published of the Polyglott Grammar (in ten Languages) by the Rev. F. Nolan, in which the Genius of the principal Ancient and Modern Languages is explained upon an uniform Plan, and by a new and simple Principle of Analysis applied to the Improvements of the latest and most approved Grammarians: four Grammars; the Greek (as above) and Latin of the ancient Part, the French and Italian of the modern Part, are already published, and may be had separately. The Hebrew, Chaldee, and Syriack will appear next.

Mr. Samuel Lysons, recently deceased, has left ready for Publication, Remains of a Roman Villa, at Bignor, in Sussex, containing twenty-four coloured Plates.

Mr. Frederic Accum has nearly ready, in an octavo Volume, a Description of the Chemical Apparatus and Instruments employed in operative and experimental Chemistry, with sixteen quarto Plates.

Mr. T. Moule is preparing for Publication, *Bibliotheca Heraldica*, in a royal octavo Volume, with appropriate Embellishments.

Mr. Bigland has in the Press, Letters on Jewish History, for the Use of Schools and young Persons.

An Abridgment of the most popular Voyages and Travels, with Maps and other Engravings, for the Use of young Persons, in one large duodecimo Volume, is preparing for Publication.

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## NOTICE TO CORRESPONDENTS.

*T. S.*, *Restitutor*, and *Scotus*, have been received, and are under consideration.

*W. X. Y.* shall appear.

*Clericus Damnonius* is referred to Rotherham's Treatise on the Athanasian Creed, and to Bishop Randolph's Sermon on Creeds and Confessions.

*An Episcopalian* will oblige us by furnishing a direction under which we may address a few lines to him.